GENERAL DESCRIPTION

CHINA

CONTAINING THE

TOPOGRAPHY OF THE FIFTEEN PROVINCES

WHICH COMPOSE

THIS VAST EMPIRE;

THAT OF

TARTARY,

THE

ISLES, AND OTHER TRIBUTARY COUNTRIES;

THE NUMBER AND SITUATION OF ITS CITIES, THE STATE OF ITS POPULATION, THE NATURAL HISTORY OF ITS ANIMALS, VEGETABLES, AND MINERALS.

TOGETHER WITH

The latest Accounts that have reached Europe, of the Government, Religion, Manners, Customs, Arts and Sciences, of the CHINESE.

ILLUSTRATED BY A

NEW AND CORRECT MAP OF CHINA,

AND OTHER COPPER-PLATES.

VOL. II.

Translated from the FRENCH of the

ABBE GROSIER.

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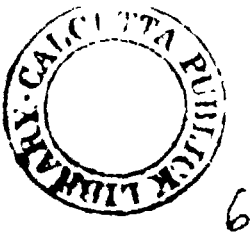
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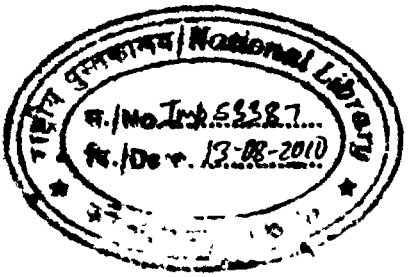
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ERRATA.

In VOL. I.

Pag. 35, l. 7, for *Kiang*, read *the Kiang.*
38, laſt line, for *eſource*, read *reſource.*
54, l. 2, from the bottom, for *were*, read *was.*
172, l. 4, from the bottom, for *which*, read *whom.*
173. l. 1, for *treaſure*, read *treaſury.*
212, l. 1, for *lamina*, read *laminæ.*
225, laſt line, for *grains*, read *grain.*
267, l. 5, for *which*, read *who.*
302, l. 5, from the bottom, for *the name Chitſou*, read *the name of Chit-ſou.*
435, l. 12, for *bridges*, read *gates.*
491, l. 15, for *it*, read *them.*

In VOL. II.

73, l. 9, for *latter*, read *former.*
77, l. 5, from the bottom, for *treaſure*, read *treaſury.*
436, l. 5, for *unites*, read *unite.*

GENERAL DESCRIPTION OF CHINA.

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BOOK V.

CHINESE GOVERNMENT

CHAP. I.

SOVEREIGN AUTHORITY.

THE Chineſe government brings to our remembrance that of the patriarchs.—Whatever authority theſe had over their families, the ſame is exerciſed in the fulleſt manner by the emperor of China over his ſubjects. It beſides evidently appears, that the monarchical government, taken in its utmoſt extent, is founded upon the patriarchal; and in this view we conſider it when we ſpeak of that of China.

No potentate on earth poſſeſſes ſo unlimited power as the ſovereign of this numerous nation. All authority is veſted in him, and in him alone. He is the undiſputed maſter of the lives of his ſubjects; yet he ſeldom employs this prerogative, but to provide for their ſafety and promote their happineſs.

No ſentence of death pronounced by any of the tribunals can be executed without his conſent: a wonderful care in an empire ſo populous and extenſive, but at the ſame time neceſſary, to render the tribunals more cautious and circumſpect in their conduct. Thoſe therefore of China ſeldom venture to give a raſh deciſion in matters of ſo great importance.

Every verdict in affairs purely civil is ſubject to the ſame reviſion; and no determination is of any force until it has been confirmed by the emperor. On the contrary, whatever ſentence he paſſes is executed without delay. All edicts iſſued from the throne are as much reſpected throughout the whole empire as if they had proceeded from a divinity: they are immediately publiſhed and regiſtered without the leaſt remonſtrance. The ſovereign is never even ſuſpected of wiſhing to oppreſs his people. This abſolute power in the head of the Chineſe

empire

empire appears to be as ancient as the empire itſelf. It is one of the fundamental laws of its conſtitution.

The emperor alone has the diſpoſal of all the offices of ſtate; he appoints viceroys and governors, and changes or removes them at pleaſure. No employment is purchaſed in China; merit, for the moſt part, raiſes to place; and rank is attached to place only. A ſon has no right to aſpire to any office becauſe his father became eminent in it; he muſt ſhew himſelf capable before he can obtain it: his abilities only are inquired into; and it is conſidered as of little importance from what family he may be ſprung.

We have ſeen inſtances in other ſtates, and even in Europe, of a ſovereign's appointing one of his younger ſons to be his ſucceſſor, to the prejudice of the natural heir to the crown: but this act of deſpotiſm has never taken place until the ſentiments of the chiefs of the nation have been previouſly ſounded. The emperor of China can ſet aſide this preliminary meaſure. He has the right of chooſing a ſucceſſor either among his children or the reſt of his family, and even from among his own ſubjects. *Chun*, prime miniſter of the emperor *Yao*, was choſen

by that monarch to ſucceed him; and *Chun* was a great prince.

The ſucceſſor named by the emperor may happen to be wanting in that reſpectful ſubmiſſion which is due to him, or to diſcover ſome natural weakneſs of which he was not before ſuſpected; in ſuch caſes, the ſame hand that raiſed him towards the throne can remove him from his exalted ſtation. Another ſucceſſor is choſen, and the former is entirely forgotten. The eldeſt ſon of *Kang-hi*, one of the lateſt and beſt of the Chineſe emperors, experienced this diſgrace. He was excluded for ever from the throne by his father, though he had once nominated him his ſucceſſor.

The dignity of prince of the blood is generally reverenced in China; yet it is in the emperor's power to prevent thoſe from aſſuming that title who have a natural right to it, and even if they are permitted to enjoy their rank, they have neither influence nor power; they poſſeſs, it is true, a revenue proportioned to their dignity; they are indulged with a palace, officers and court; but they have leſs authority than the loweſt of the mandarins.

The mandarins, whether of letters, or of arms, compoſe exactly what is called the nobility.

bility. There are only two ranks in China, the nobility and the people; but the former is not hereditary: the emperor alone confers or continues it. Theſe mandarins enjoy a very valuable privilege: they may, in caſes of neceſſity, remonſtrate with the emperor, either individually or as a body, upon any action or omiſſion on his part which may be contrary to the intereſts of the empire. Their remonſtrances are ſeldom ill received by the ſovereign; but he reſerves to himſelf the right of paying that attention to them which he thinks they deſerve.

It is therefore evident that nothing limits his authority; but he finds, even in this extent of power, the ſtrongeſt motives for not abuſing it. His private intereſt, and that of the nation, are inſeparably united: he cannot conſult the one, without conſulting the other. The Chineſe conſider their monarchy as a large family, of which the emperor, who ought to govern with parental affection, is the head. The prince himſelf, in his education, imbibes the ſame principles. No country was ever ruled by more good princes; and no country ever produced fewer bad.—Such are the fruits of the education they receive; ſuch alſo are the effects occaſioned

caſioned by their own ſituation. Thoſe who poſſeſs undiſputed power ſeldom abuſe it; and ſtill ſeldomer does the head of a family take pleaſure in rendering thoſe miſerable whom by nature he is bound to protect: we may add, that a ſovereign always loves and reſpects an enlightened people.

China contains about fifteen thouſand mandarins of letters, and a ſtill greater number of thoſe who aſpire to that title. Morality prevails there in its utmoſt vigour; it is the ſource from which almoſt all the Chineſe laws have been drawn: hence they have more power over the people, and are more reverenced by the ſovereigns themſelves. This influence muſt have been very powerful, ſince it has even triumphed over the Tartars, who conquered China: they ſubmitted to the laws and cuſtoms, and, what is ſtill more, adopted the character and genius of the people whom they ſubjected. The five emperors whom this new dynaſty has already given to China will be ranked among the number of her beſt ſovereigns; and the name of *Kang-hi* will ſhine for ever in the annals of that country.

CHAP

CHAP. II.

MANDARINS OF LETTERS.

EVERY thing has its inconveniencies.—The literati are highly honoured in China; and to their influence we may, in a great meaſure, aſcribe the mildneſs and equity of the Chineſe government: but the balance inclines perhaps a little too much in their favour. A mandarin of arms is far from enjoying the ſame conſideration as a mandarin of letters: hence it happens, that there is little emulation among the higher military ranks: but of this we ſhall ſpeak hereafter. Our buſineſs at preſent is with mandarins of letters.

To arrive at this degree, it is neceſſary to have paſſed through ſeveral others; ſuch as that of bachelor *(ſie*, or *tſai)*, of licentiate *(kiu-gin)*, and of doctor *(tſing-ſsée)*. Sometimes by favour it is ſufficient to have attained to the two firſt degrees; but even thoſe on whom the third is conferred, obtain at firſt only the government of a city of the ſecond or third claſs. The manner of proceeding in this election is as follows:

When ſeveral places happen to become vacant, the emperor, who is immediately informed, invites to court a like number of literati, whoſe names are inſcribed in a liſt. The names of the vacant governments are put into a box, which is raiſed ſo high, that the candidates can only reach it with their hands. They then draw in their turns, and each is appointed governor of that city of which he has drawn the name.

We have already ſaid, that no office is purchaſed in China: but by this we mean only, that the emperor receives no emolument from the diſpoſal of offices, and that the ſale of places is not ſanctioned by government. We know that the Chineſe, as well as the people of many other nations, ſet a numerary value on things which, in reality, have none.

There are eight orders of mandarins in China. The firſt is that of the *calao*. Their number is not fixed: it depends on the will of the prince. Miniſters of ſtate, the preſidents of the ſupreme courts, and all the ſuperior officers of the militia, are choſen from among the *calao*. The chief of this order is called *cheou-ſiang*. He is preſident alſo of the emperor's council; and the prince always repoſes great confidence in him.

From

From the ſecond order of mandarins are ſelected the viceroys and preſidents of the ſupreme councils of the different provinces. Every mandarin of this rank is called *te-hioſe*; that is to ſay, *a man of acknowledged ability*.

The title of *tchong-chueo*, or *ſchool of mandarins*, is given to thoſe of the third order. One of their principal functions is to act as ſecretaries to the emperor.

Certain employments are alſo aſſigned to each of the other claſſes. It is the buſineſs of the mandarins of the fourth order, ſtyled *ſ-tchuen-tao*, when no particular government is entruſted to them, or when they belong to no fixed tribunal, to keep in repair the harbours, royal lodging-houſes, and barks of which the emperor is proprietor, in their diſtrict. The fifth order *(ping-pi-tao)* have the inſpection of the troops. The ſixth *(tun-tien-hao)* have the care of the highways. The ſeventh, or *ho-tao*, have the ſuperintendance of the rivers; and the eighth, called *hai-tao*, that of the ſea-coaſts. In a word, the whole adminiſtration of the Chineſe empire is entruſted to the mandarins of letters.—From among them are choſen the governors of provinces, the governors of cities of the firſt, ſecond and third claſs, and the preſidents

ſidents and members of all the tribunals. Honours are laviſhed upon them, and every privilege and mark of diſtinction ſeem to be reſerved for them alone. The homage which the people pay to every mandarin in office is almoſt equal to that paid to the emperor himſelf. It is a received opinion among the Chineſe, that their monarch is the father of the whole empire; that the governor of a province is the father of that province, and that the mandarin who is governor of a city is alſo the father of that city: ſuch an idea begets reſpect and ſubmiſſion; and ſeldom are the Chineſe deficient in either. The homage which the mandarins of letters require is not leſſened by their great number. They amount to more than fourteen thouſand; and yet the veneration which the people entertain for them is always the ſame.

CHAP.

CHAP. III.

MANDARINS OF ARMS.

PUBLIC honours are beſtowed with a more ſparing hand upon the mandarins of arms. They are never indulged with the ſmalleſt ſhare in the government of the ſtate; even the inſpection of the troops, as we have ſaid, belongs to a claſs of the mandarins of letters: however, to be admitted to the rank of mandarin of arms, it is neceſſary, as for that of mandarin of letters, to have paſſed through three degrees; one muſt have been ſucceſſively bachelor of arms, licentiate in arms, and doctor of arms. Strength of body, agility in performing the different military exerciſes, and a readineſs in comprehending and executing orders, are all that is required in mandarins of arms; and in theſe conſiſt the various examinations which candidates are obliged to undergo before they can be admitted to that rank. Candidates for the two firſt degrees are examined always in the capital city of the province.

The mandarins of arms have tribunals, the members of which are ſelected from among their

their chiefs. Among theſe they reckon princes, dukes and counts: all theſe dignities are found in China, or others equivalent to them.

The principal of theſe tribunals is fixed at Pe-king. It is compoſed of five different claſſes.

The firſt is that of the mandarins of the rear guard. It is named *Heou-fou*.

The ſecond, that of the mandarins of the left wing, which is called *Tſa-fou*.

The third, that of the mandarins of the right wing, named *Yeou-feou*.

The fourth is compoſed of the mandarins of the advanced main guard, and is known by the name of *Tchong-fou*.

The fifth conſiſts of the mandarins of the advanced guard. It is called *Tſien-fou*.

Theſe five tribunals are ſubordinate to a ſupreme tribunal of war, called *Long-tching-fou*, which is alſo eſtabliſhed at Pe-king. The preſident of this tribunal is one of the great lords of the empire, whoſe authority extends over all the officers and ſoldiers of the army. Nothing can have a greater reſemblance to his office than that of the ancient conſtables of France. Like them, he can render himſelf formidable to the ſovereign himſelf; but the Chineſe policy has provided againſt ſuch an inconvenience.

A Chinese General on his Chariot of War.

venience. This preſident has for his aſſeſſor a mandarin of letters, who enjoys the title and exerciſes the function of ſuperintendant of arms. He muſt alſo take the advice of two inſpectors, who are named by the emperor. This is not all: when theſe four perſons have agreed upon any meaſure, their reſolution muſt ſtill be ſubmitted to the reviſion of a fourth ſupreme court, called *Ping-pou*, which is entirely of a civil nature. It may appear ſtrange, that a tribunal purely civil ſhould be authoriſed to determine upon military matters; but ſuch is the jealouſy occaſioned by power, that the *Ping-pou* has under its juriſdiction the whole militia of the empire.

The chief of the mandarins of arms is a general by birth: his power in the field is equivalent to that of our commanders in chief. Under him he has a certain number of mandarins who act as lieutenant-generals; other mandarins diſcharge the duty of colonels; others that of captains; and, laſtly, others that of lieutenants and enſigns.

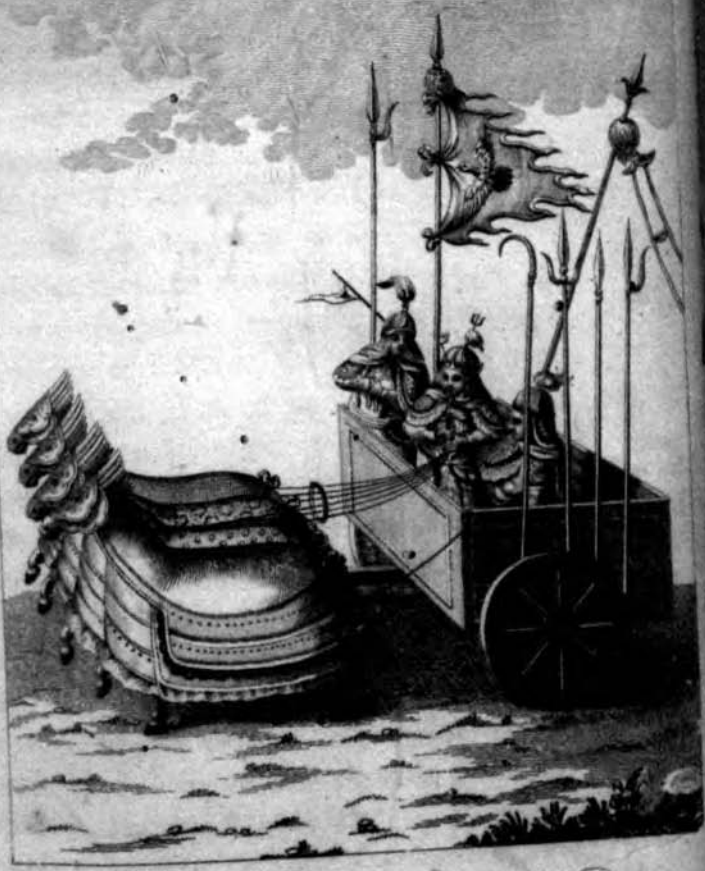
It is computed that there are in China between eighteen and twenty thouſand mandarins of war: their number conſequently is ſuperior to that of the mandarins of letters; but the

the importance of the latter makes them be conſidered as the firſt and principal body in the empire. This greatly tends to the encouragement of letters; but it damps and checks military ardour. Their weakneſs procured the Tartars the conqueſt of China; and the Tartars have made no alteration ſince in theſe two branches of the Chineſe conſtitution.

CHAP. IV

FORCES OF CHINA. MILITARY DISCIPLINE. ARMS OF THE TROOPS. DIFFERENT KINDS OF FORTIFICATIONS.

THE troops of this empire amount to more than ſeven hundred thouſand. This numerous army brings to our remembrance what hiſtorians tell us concerning thoſe of Ninus and Semiramis, and, to deſcend to later times, of the forces of Xerxes and Darius.—But this multitude will appear leſs aſtoniſhing in China, when we conſider the extent of the empire, and its enormous population: however, we can juſtly ſay of the Chineſe troops, what is not told us of the Aſſyrian armies, none are better



Chinese Soldiers in a Chariot of War.)

clothed, or better paid; and, we may add, none are better armed, according to their manner of fighting: however, in point of diſcipline, they are not to be compared to the modern troops of Europe, and undoubtedly they are far inferior in courage.

They have, beſides, had few opportunities of exerciſing it ſince the laſt invaſion by the Tartars: and even theſe, according to the remark of Father Du Halde, are not what they were formerly. This is greatly owing to national education. No books are put into the hands of youth but thoſe of morality; and the greater part of their time is employed in acquiring a knowledge of the laws, and of the principles of government. Few of them ſhew great inclination for a military life; and thoſe who embrace it, ſeldom have abilities for making a figure in any other line. They want what generally raiſes to eminence in every department—they want emulation.

The pay of a Chineſe or Tartar ſoldier is about two-pence halfpenny in fine ſilver, and a meaſure of rice, per day. Some of them have double pay. That of a horſeman is double the pay of a common foot-ſoldier. The emperor furniſhes a horſe, and the horſeman receives

two

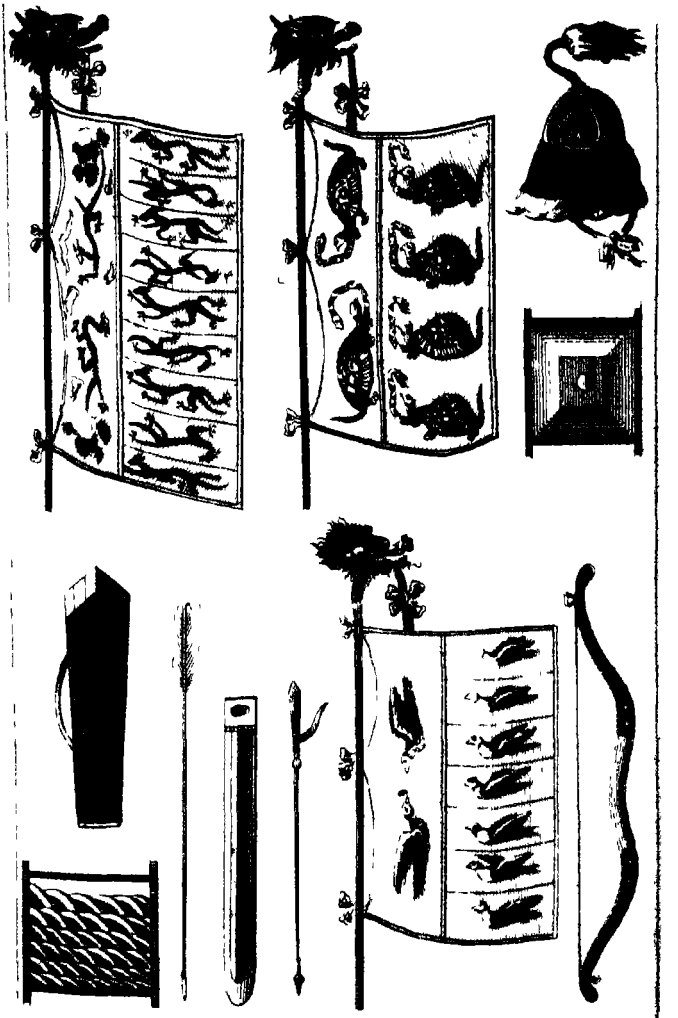
two meaſures of ſmall beans for his daily ſubſiſtence. What is called in France balancing accounts, or paying up arrears, is done every three months in China: nothing is left due to the troops beyond that term.

The beſt ſoldiers of this empire are procured from the three northern provinces. Thoſe ſupplied by the reſt are ſeldom called forth: they remain quietly with their families, and enjoy their pay. They have ſeldom occaſion to remember that they are ſoldiers, except when they are ordered to quell an inſurrection, accompany a mandarin governor, or to appear at a review.

At every review their arms are carefully inſpected. Thoſe of a horſeman, both offenſive and defenſive, conſiſt of a helmet, a cuiraſs, a lance and a large ſabre. Foot-ſoldiers are armed with a pike and ſabre; ſome of them with fuſees, and others with bows and arrows. If any of theſe be found in bad condition, or if they are in the leaſt ruſted, this neglect is immediately puniſhed by thirty or forty blows of a ſtick, if the culprit is a Chineſe; or with a like number of laſhes, if he is a Tartar.

Theſe troops march generally in a very tumultuous manner; but they want neither ſkill

nor



Standards and warlike Instruments of the ancient Chinese

nor agility in performing their different evolutions. The horſe form themſelves into ſquadrons, make an attack, engage and rally, without the leaſt difficulty, by the ſound of a trumpet or horn. The Chineſe ſoldiers, in general, handle a ſabre well, and they ſhew much dexterity in ſhooting with bows and arrows.

We have already mentioned the ſuperior officers of theſe troops, in the preceding chapter: but to theſe we muſt add twenty-four captains-general, and as many colonels of horſe, created by the Tartars. Theſe are a kind of inſpectors appointed to watch over the conduct of the Chineſe officers.

Though there is great reaſon to believe that the uſe of artillery is very ancient in China, it however appears to have been totally loſt about the beginning of the laſt century. Three or four cannons were to be ſeen at the gates of Nan-king; but there was not a ſingle Chineſe at that period who knew how to uſe them. In 1621, when the city of Macao made a preſent of three pieces of artillery to the emperor, it was found neceſſary to ſend three men alſo to load and fire them.

The Chineſe were then ſenſible that artillery might be employed with great ſucceſs againſt

the Tartars, who, having advanced as far as the bottom of the great wall, had been inſtantly diſperſed by the three cannons ſent from Macao. When they threatened to return, the mandarins of arms gave it as their opinion, that cannons were the beſt arms they could uſe againſt theſe barbarians. But how were they to be procured? The Chineſe ſcarcely knew how to point and fire a great gun; and even that knowledge is far from the art of caſting them. F. Adam Schaal, a Jeſuit miſſionary, however, rendered them this important ſervice. Some time after, Father Verbieſt, another Jeſuit miſſionary, undertook, by order of the emperor, to caſt a new ſet; and he raiſed the Chineſe artillery to the number of three hundred and twenty pieces. The ſame Jeſuit had taught them the method of fortifying towns, of conſtructing fortreſſes, and of erecting other edifices, according to the rules of modern architecture. The Jeſuits in Europe were not contented with ſending zealous miſſionaries to China: they thought it neceſſary that zeal ſhould be united with talents. This wiſe precaution procured them admiſſion to the centre of an empire, which till then had been ſhut againſt every ſtranger.

It

It is computed that there are in China more than two thouſand places of arms, divided into ſix different claſſes; viz. ſix hundred of the firſt; five hundred, and upwards, of the ſecond; three hundred of the third; about an equal number of the fourth; an hundred and fifty of the fifth; and three hundred of the laſt. To theſe we may join about three thouſand towers, or caſtles, diſperſed throughout the whole empire, all of which are defended by garriſons. Theſe caſtles are intended to anſwer two different purpoſes: to check the incurſions of an enemy, and to prevent diſſenſions or revolt among the ſubjects. Soldiers continually mount guard there; and, on the firſt appearance of diſorder or tumult, the neareſt centinel makes a ſignal from the top of the tower, by hoiſting a flag if it be in the day-time, or a lighted torch if in the night. The neighbouring garriſons immediately repair to the place where their preſence is neceſſary, either to quell or prevent a ſudden commotion.

The fortreſſes of China, even thoſe of the firſt claſs, derive their principal ſtrength from their ſituation, which, in general, is well choſen. They have, beſides a rampart, a brick-wall, towers, and a ditch filled with water. A certain

city of antiquity, which was not ſo well calculated to make reſiſtance, ſuſtained a ſiege of ten years; and the neighbours of the Chineſe have been long deſtitute of the true means of making an attack.

With regard to the frontiers of this vaſt empire, Nature herſelf hath taken care to fortify them throughout their whole extent. The ſea borders ſix of the provinces; but it is ſo ſhallow towards the ſhore, that large veſſels cannot approach it. Inacceſſible mountains cover it on the weſt, and the remaining part is defended by the great wall.

This ſtupendous monument of human art and induſtry exceeds every thing that we read of in ancient hiſtory. The pyramids of Egypt are little, when compared with a wall which covers three large provinces, ſtretches along an extent of five hundred leagues, and is of ſuch an enormous thickneſs, that ſix horſemen may eaſily ride abreaſt upon it.—Such is this celebrated wall, which is indeed the only work of its kind in the world. It is flanked with towers, two bow-ſhots diſtant one from the other, which add to its ſtrength, and render it much eaſier to be defended. One third part of the able-bodied men of China were employed in

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conſtructing this wall. The workmen were ordered, under pain of death, to place the materials of which it is compoſed, ſo cloſely, that the leaſt entrance might not be left for any inſtrument of iron. This precaution contributed much to the ſolidity of the work, which is ſtill almoſt entire, though built two thouſand years ago. It was planned and executed by the firſt emperor of the family of *Tſin* *

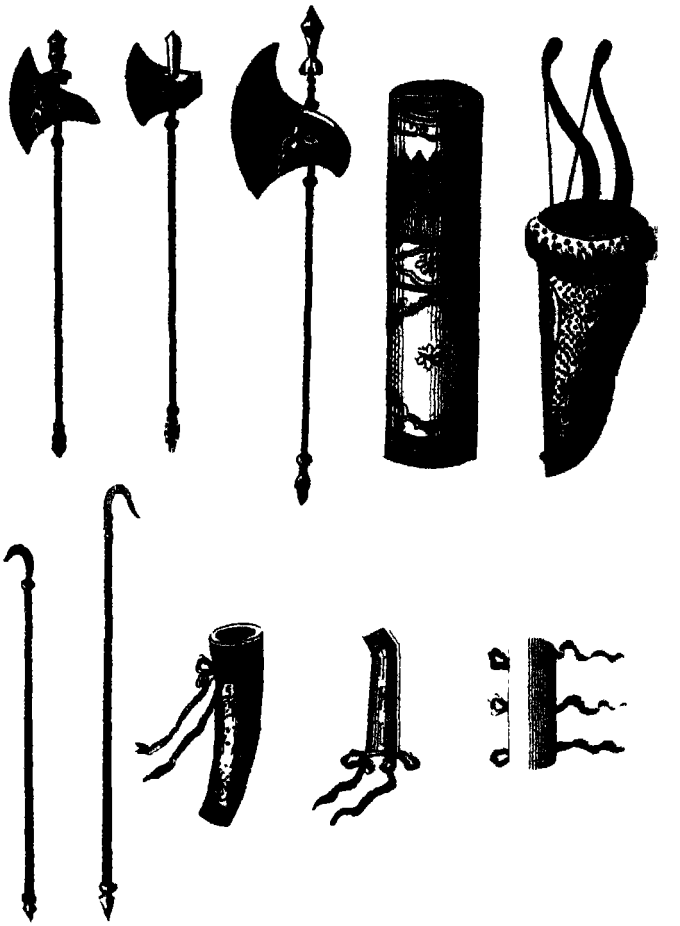
This aſtoniſhing barrier is become almoſt uſeleſs ſince the re-union of the Tartars and Chineſe.

This celebrated wall is not only carried through the low lands and valleys, but alſo over hills, and up the ſteep brows of the higheſt mountains. F. *Verbieſt*, who had the curioſity to take the altitude of one of theſe upon which part of it is built, found, by the help of an inſtrument, that it was one thouſand and thirty-ſix feet above the level of the ſpot upon which he ſtood. The execution of this work therefore muſt have coſt immenſe labour, ſince it was often neceſſary to tranſport the materials of which it is conſtructed, through a deſert country, and to convey them to eminences inacceſſible to horſes or carriages. Father *Martini*, in his *Chineſe Atlas*, ſays that this wall begins at the gulph of Leao-tong, and reaches to the mountains near the city of Kin, on the Yellow River; and that, between theſe two places, it meets with no interruption, except to the north of the city of Suen, in the province of Pe-tcheli, where it is intercepted by a ridge of hideous and inacceſſible mountains, to which it is cloſely united; and by the

Chineſe. The latter did not force their way through it. They were invited to the interior parts of China, to drive from the throne the uſurper *Licong-tſe*, who was conquered and expelled, and never again appeared; but the victorious Tartar aſſumed his place.

Theſe ſame Tartars, who perhaps, as before mentioned, have loſt ſome of their ancient ſpirit and military ardour, form however the ſtrongeſt and braveſt part of the Chineſe militia. Every Tartar

river Hoang-ho, which paſſes through it in its courſe to the ſea. He adds, that, for other rivers of inferior ſize, arches have been conſtructed, like thoſe of a bridge, through which they find a paſſage. It has no kind of ſupport but what is uſually given to ordinary walls, and it is almoſt of the ſame form, not only where it ſtretches acroſs plains (which are very rare in that country), but even where it is carried over high mountains. An intelligent traveller (Mr. Bell), who, in 1719, accompanied Capt. Ismailof in his embaſſy to Pe-king, and whoſe veracity ſeems to be unqueſtionable, tells us, that it is carried acroſs rivers, and over the tops of the higheſt hills, without the leaſt interruption, keeping nearly along that circular ridge of barren rocks which incloſes the country; and, after running about twelve hundred miles, ends in impaſſable mountains and ſandy deſerts. According to his account, the foundation conſiſts of large blocks of ſquare ſtones laid in mortar; but all the reſt is conſtructed of brick. The whole is ſo ſtrong,



Warlike Instruments of the ancient Chinese

Tartar born in the ordinary claſs is enrolled from his cradle; every Tartar of age to carry arms muſt be ready to take the field on the ſhorteſt notice, and able to fight, according to the ſtrict rules of military diſcipline. The emperor's ſon, and every Tartar of diſtinction, even to the loweſt officer, muſt be acquainted with the management of a horſe, know how to handle a bow and arrow, and to perform, at leaſt, the elementary evolutions. The honours ſo laviſhly beſtowed upon the mandarins of

ſtrong, and well built, that it ſcarcely needs any repairs, and, in ſuch a dry climate, may remain in the ſame condition for many ages. When carried over ſteep rocks where no horſe can paſs, it is about fifteen or twenty feet high, and broad in proportion; but, when running through a valley, or croſſing a river, you behold a ſtrong wall, about thirty feet high, with ſquare towers at certain intervals, and embraſures at equal diſtances. The top of the wall is flat, and paved with cut ſtone, and where it riſes over a rock or eminence, there is an aſcent by an eaſy ſtone ſtair. He adds—'This wall was begun and completely finiſhed 'in the ſhort ſpace of five years, and it is reported, the 'labourers ſtood ſo cloſe for many miles, that they could 'hand the materials from one to another. This I am the 'more inclined to believe, as the rugged rocks among 'which it is built muſt have prevented all uſe of carriages; 'and neither clay for making bricks, nor any kind of 'cement, could be found among them.'

letters do not prevent the Tartars who inhabit China from preferring the profeſſion of arms: they ſeem formed by nature for a military life. They imitate our ancient Franks, who left to the vanquiſhed Gauls the care of cultivating the earth, and reſerved to themſelves that of defending it.

CHAP. V.

SUPERIOR TRIBUNALS OF CHINA.

THE principal of theſe tribunals is the Emperor's Grand Council, which is compoſed of all the miniſters of ſtate, preſidents and aſſeſſors of the ſix ſovereign courts, of which we are going to ſpeak, and of thoſe of three other tribunals, which we ſhall alſo have occaſion to mention. This council is never aſſembled but on affairs of the greateſt importance. In all other caſes, the Emperor's Private Council is ſubſtituted for it.

The ſix other ſuperior tribunals of China are eſtabliſhed, like the preceding, at Pe-king. Their general denomination is *leou-pou*. The firſt

firſt is called *lii-pou*. This tribunal furniſhes mandarins for the different provinces, watches over their conduct, keeps a journal of all their tranſactions, whether good or bad, and informs the emperor of them, who puniſhes or rewards them according to its report. It appears, that the functions of this tribunal are equally delicate and formidable: it is a kind of civil inquiſition eſtabliſhed by ſound policy.

This ſuperior tribunal is ſubdivided into four others, which are ſubordinate to it. The firſt is entruſted with the care of ſelecting thoſe who, on account of their learning, talents, or good behaviour, are capable of filling the different offices under government. The ſecond examines the conduct of the mandarins. The third affixes a ſeal to all public acts, gives to each of the mandarins the ſeals belonging to his dignity and employment, and examines the ſeals of the different diſpatches addreſſed to the court. The fourth inquires into the merit of the grandees of the empire, as well princes of the imperial blood, as others on whom titles merely honorary are conferred. The principal ſecret of the Chineſe government is, that the different departments be properly inſpected; that every tranſaction be thoroughly in-

inveſtigated; that ſuitable rewards be given to the deſerving, and that puniſhments be inflicted on the guilty adequate to their crimes.

Hou-pou, which ſignifies grand treaſurer, is the name of the ſecond ſovereign court. This tribunal has indeed the ſuperintendence of all the finances of the ſtate. It is the guardian and protector of the treaſures and domains of the emperor: it keeps an exact account of his revenues and expences, gives orders for the payment of penſions and ſalaries annexed to certain offices, and for the delivery of rice, pieces of ſilk, and money, which are diſtributed not only among the great lords, but alſo among all the mandarins of the empire. The coining and management of money, the public magazines, the cuſtom-houſes, the collecting of the duties, are all under its inſpection; and, laſtly, it keeps an exact regiſter of the families that compoſe this vaſt empire. To go through all theſe details muſt be attended with immenſe labour and fatigue; but this court has to aſſiſt it fourteen other inferior courts, which are diſperſed throughout the different provinces of China.

The third ſovereign court is that of Ceremonies. It is called *Li-pou*. *Li* ſignifies ceremony, and *pou* tribunal. It is an undiſputed fact, that ceremonies

ceremonies form, in part, the baſis of the Chineſe government. This tribunal therefore takes care to ſupport them, and to enforce the obſervance of them; the arts and ſciences are alſo under its inſpection. The emperor conſults this tribunal when he is about to grant favours or confer honours. It takes charge of the repairs of temples, regulates every thing that relates to the annual ſacrifices offered up by the emperor, and even to the entertainments which he gives either to ſtrangers or to his own ſubjects. It is the Tribunal of Ceremonies alſo which receives, lodges, treats and diſmiſſes ambaſſadors; and, laſtly, it takes care to preſerve tranquillity among the different religious ſects tolerated in the empire. It has four ſubaltern tribunals to aſſiſt it.

The Tribunal of Arms *(Ping-pou)* forms the fourth ſovereign court. It comprehends in its juriſdiction the whole militia of the empire; all the fortreſſes, arſenals, magazines and ſtorehouſes of every kind; it inſpects all the manufactories of arms, both offenſive and defenſive; examines and appoints officers of every rank, and is compoſed, as we have already ſaid, of mandarins of letters only.

The

The four tribunals which are dependant on this laſt tribunal conſiſt alſo of literati only. It may be proper to remark here, that theſe ſubaltern tribunals have great reſemblance to the offices of our miniſters.

The fifth ſuperior tribunal is the Criminal Bench, or General Court for all the Criminal Affairs of the Empire. It is named *Hong-pou*. Fourteen other tribunals are appointed for its aſſiſtance; but they are all ſubordinate, and under its inſpection.

The name of *Cong-pou* (which ſignifies, Tribunal of Public Works) is given to the ſixth and laſt ſovereign court. It has the charge of ſurveying and keeping in repair the emperor's palaces; thoſe of the princes and viceroys, and the buildings where the tribunals are held; the temples, tombs of the ſovereigns, and all public monuments. It has, beſides, the ſuperintendence of the ſtreets, public highways, bridges, lakes, rivers, barks, and every thing that relates to internal or foreign navigation; and, laſtly, that of the towers, which are ſo neceſſary for maintaining peace and ſafety in the interior parts of the empire. Four inferior tribunals aſſiſt it in the diſcharge of its duty. The firſt makes deſigns and draws plans of public works; the

the ſecond has under its direction all the work-ſhops in the different cities of the empire; the third ſurveys cauſeways, roads, bridges, canals, rivers, &c. The fourth takes care of the emperor's palaces, gardens and orchards, and receives their produce.

The members which compoſe all theſe different inferior tribunals are half Chineſe and half Tartars; and one of the two preſidents of each ſuperior tribunal is always a Tartar born.

That jealouſy which inſeparably attends authority has occaſioned the Chineſe to deviſe means for the counteracting of the too great influence which each of theſe ſuperior tribunals might have over certain branches of the conſtitution. None of them has abſolute power in its own juriſdiction: its deciſions can have no effect, without the concurrence of ſome other tribunal, and ſometimes of ſeveral.—For example, the fourth tribunal, or that of War, has under its direction the whole troops of the empire; but it is the ſecond ſuperior court which is entruſted with the payment of them. To the ſixth belongs the care of the arms, tents, chariots, barks and ſtores neceſſary for military operations. Nothing that relates to any of theſe

theſe can be put in execution without the concurrence of thoſe three tribunals.

It will perhaps be objected, that they might combine together, and act in concert, even contrary to the intereſts of the ſovereign. The following precaution againſt ſuch an abuſe highly deſerves to be imitated.

Every ſupreme tribunal has its cenſor. This is an officer merely paſſive, who decides upon nothing, but keeps a watchful eye over all. He aſſiſts at all aſſemblies, reviſes all their acts, and makes no mention to the tribunals of any irregularity he has obſerved, but immediately acquaints the emperor. He informs him alſo of the faults committed by the mandarins, either in the public adminiſtration of affairs, or in their private conduct. He even ſometimes reproves the emperor himſelf for his. The *cotao* (for this is the name given to theſe rigid cenſors) are dreaded and reſpected by all claſſes of people in the empire. They are never removed from their places but in order to be promoted; and as they hold them for life, this ſecurity gives them courage to ſpeak out, when they obſerve any impropriety or abuſe.

Their accuſation is ſufficient to ſet on foot an inquiry, which generally leads to a proof; the

the accuſed is then diſcharged from his office, were he even one of the firſt men in the empire; and a common ſoldier, or the loweſt among the dregs of the people, is held in as much eſtimation as he. It is ſomething remarkable, that the complaints of theſe cenſors are referred to the very tribunals of which the accuſed are members. They however ſeldom paſs ſentence againſt the cenſors; they are afraid of being accuſed themſelves.

This is not all: the cenſors form alſo a tribunal which has the inſpection of the whole empire: it is named *Tou-tché-yven.* Its members have a right of remonſtrating with the emperor, whenever the intereſt of the public, or that of the prince, renders it neceſſary. Their inſpection extends over all lawyers and military men in public employments, and over every rank of citizens. In ſhort, they are, morally ſpeaking, placed between the prince and the mandarins; between the mandarins and the people; between the people and families; between families and individuals; and they unite generally to the importance of their office uncorruptible probity, and invincible courage. The ſovereign may, if he proceeds to rigour, take away their lives; but many of them have

have patiently ſuffered death, rather than betray the cauſe of truth, or wink at abuſes. It is not therefore ſufficient to have got rid of one; they muſt all be treated in the ſame manner: the laſt that might be ſpared would tread with no leſs reſolution in the ſteps of thoſe who had gone before him. In the annals of no nation do we find an example of ſuch a tribunal; yet it appears to be neceſſary in all, without exception.

We muſt not however imagine, that the privileges of a cenſor give him a right to forget his duty to his ſovereign, or to communicate to the public thoſe remarks which he takes the liberty of making to him: were he only to give the leaſt hint of them to his colleagues, he would be puniſhed with death. He would ſhare the ſame fate, did he, in any of his repreſentations, ſuffer a ſingle word inconſiſtent with moderation or reſpect to eſcape from him. It would be in vain for the emperor to pardon him: the nation, in a body, would require his puniſhment. Whatever offence is given to the common father is conſidered as an inſult to the people: they are afraid, and juſtly, that theſe liberties, repeated, might induce him to act unworthy of that glorious appellation.

There is ſtill another tribunal which exiſts no where but in China; it is that of Princes: it is compoſed of princes only. Some of the ordinary mandarins belong to it, as ſubaltern officers, who draw out caſes, and prepare other writings neceſſary for determining the iſſue of a ſuit. The names of all the children of the imperial family are inſcribed, as ſoon as they are born, in the regiſters of this tribunal; and to theſe are alſo conſigned the dignities and titles which the emperor confers upon them. This tribunal is the only court where they can be tried; and, in caſes of accuſation, it abſolves or puniſhes them, according to its pleaſure.

We might juſtly be accuſed of neglect, were we to omit a tribunal no leſs peculiar to China than the two preceding, but better known than either: it is the Tribunal of Hiſtory, called by the Chineſe *Han-lin-yven*. It is compoſed of the greateſt geniuſes of the empire, and of men of the moſt profound erudition; but, before they are admitted as members, they muſt undergo a ſtrict examination. To them is entruſted the education of the heir apparent to the throne, and the compilation and arranging of the general hiſtory of the empire. This laſt part of their office makes them formidable even

to the emperor himſelf. They have already given proof, that it would be eaſier to oppreſs, than ſeduce them. This is not all: his attempts to oppreſs, or ſeduce them, would be conſigned to hiſtory, in ſpite of all his efforts to ſuppreſs them.

From this body are generally choſen the *calao*, or mandarins of the firſt claſs, and the preſidents of the ſupreme tribunals.

CHAP. VI.

CIVIL LAWS.

THE Chineſe have taken almoſt all theſe laws from their canonical books of morality. Filial piety is their baſis, as well as that of their government. Some decrees of the emperors, and eſpecially thoſe reſpecting the obſervance of certain ceremonies, which cuſtom has eſtabliſhed, form the reſt of the code. In a word, the Chineſe juriſprudence contains every thing that is to be found in the beſt moral writers.

Every mandarin who is a governor, either of a province or city, is obliged, twice a month, to

to inſtruct the people aſſembled round him, and to recommend to them the obſervance of certain ſalutary rules contained in the following articles. An expreſs law points out thoſe parts of morality which ought to be the ſubjects of theſe diſcourſes. Juriſprudence is taught in China in the ſame manner as the principles, rules and myſteries of religion are taught in other countries.

'ARTICLE I. You muſt carefully put in 'practice the duties preſcribed by filial piety, 'and ſtrictly obſerve that deference which is 'due from a younger to an elder brother. By 'theſe means only can you learn to ſet a pro-'per value upon thoſe eſſential obligations 'which Nature impoſes on all men.

'ART. II. You muſt always preſerve a re-'ſpectful remembrance of your anceſtors: 'hence will reſult conſtant peace and union in 'your family.

'ART. III. Let harmony and concord reign 'throughout every village: by this, quarrels 'will be baniſhed, and law-ſuits prevented

* There ſeems here to be a pleonaſm of ideas; for, if union reigns in a village, there can certainly be neither quarrels nor law-ſuits.

'ART. IV. Let the profeſſion of thoſe who 'cultivate the earth, and breed ſilk-worms, be 'eſteemed and reſpected by the public: you 'will then want neither grain for your nouriſh-'ment, nor clothing to cover you *

'ART. V. Let frugality, temperance, mo-'deſty and prudent œconomy, become the 'objects of your reflection, and regulate your 'conduct.

'ART. VI. Let the public ſchools be care-'fully maintained; and, above all, let youth 'be inſtructed early in the duties of life, and 'formed to good morals.

'ART. VII. Let every one attend to his 'own buſineſs, and to the duties of his office: they will be then better diſcharged.

ART. VIII. Let all religious ſects be care-'fully extirpated as ſoon as they ſpring up: it 'might be too late afterwards.

'ART. IX. Let the terror of the penal laws 'eſtabliſhed by ſovereign authority be often 'held up to the people.—Rude and untractable 'minds can be reſtrained by fear only.

* This concluſion is equally ſimple and trivial. It points out to us both the motive of the ordinance, and what will reſult from putting it in practice.

ART.

'ART. X. Endeavour to acquire a perfect 'knowledge of the rules of civility and politeneſs: theſe tend to maintain concord.

'ART. XI. Let the education of children, 'and of younger ſons, be the principal object 'of your attention *

'ART. XII. Avoid ſlander, and abſtain from 'malicious accuſations.

'ART. XIII. Conceal none of thoſe criminals who, on account of their crimes, have 'been baniſhed from ſociety, and condemned 'to a wandering life: by concealing them, you 'become their accomplices.

'XIV. Be punctual in paying the duties 'and taxes impoſed by the prince: this will 'free you from the oppreſſion of thoſe who 'collect them, and from vexatious law-ſuits †

This article reminds us, that in China, as in ſome of the provinces of France, the rights of a younger ſon are much more circumſcribed than thoſe of the eldeſt, though the former may be far ſuperior in point of abilities and merit.

† It appears, that the officers appointed by the Chineſe government to collect the taxes are guilty of acts of oppreſſion, as well as thoſe of other countries: but the chief of this vaſt empire thinks it is much eaſier for the people to pay what is juſtly due, than for him to prevent ſuch abuſes.

'ART. XV. Be careful to act in concert 'with the magiſtrates of the diſtrict to which 'you belong, and to ſecond their efforts in diſ- 'charging the duties of their office: by theſe 'means, they will be enabled to detect the 'guilty, and to prevent robbery and theft.

'ART. XVI. Reſtrain every ſudden emo- 'tion of paſſion; and you will avoid many 'dangers.'

It is evident, from the manner in which theſe ordinances are delivered, that the ſovereigns of China give even to their laws and regulations the form of maxims and precepts. Every law among us is preceded by a preamble, ſetting forth the reaſon of enacting it; but in China the law always precedes the explanation of the motive.

Ceremonies do not form, in civil matters, the whole code of the Chineſe laws: it is always and every where neceſſary that zeal ſhould be aſſiſted by the hand of power. Laws, therefore, reſpecting many important objects of internal government have been iſſued, at different periods, from the throne.

Thoſe which concern marriage are very extenſive. A Chineſe can have only one lawful wife: and it is even neceſſary that her rank and age

age ſhould be nearly equal to his own; but he is permitted to have ſeveral concubines, whom he may receive into his houſe, without any formality whatever. He muſt, however, firſt pay to their parents a certain ſum of money, and enter into a written engagement to treat their daughters well.

Theſe wives of the ſecond rank are totally dependant on the lawful ſpouſe: they are (or, at leaſt, ought to be) always obedient to her orders. Their children are conſidered as hers; they addreſs her as mother, and can give this title to her only. After her death, they are obliged to wear mourning for three years, to abſent themſelves from public examinations, and to reſign their governments and offices. The death of their natural mother would not ſubject them to the obſervance of any of theſe regulations.

A widower, or a widow, may enter a ſecond time into the matrimonial ſtate; but equality of age and rank are then no longer neceſſary conditions. The new huſband may chooſe from among his concubines whomſoever he pleaſes to be his lawful wife; and, in all caſes, this new marriage requires very few formalities.

A widow who has children becomes abſolute miſtreſs of herſelf: her parents can neither compel her to remain in a ſtate of widowhood, nor to enter again into that of marriage.

Widows of moderate rank do not enjoy the ſame privilege when they have no male children. The parents of their firſt huſband can place them in marriage, without their conſent, and even without their knowledge. They are authoriſed by the law, to diſpoſe of them in this manner, in order that they may indemnify themſelves, in part, for the money they have coſt their former huſbands. This may be properly called, a power of ſelling them: however, if they are left big with child, this traffic is ſuſpended; and it cannot take place if they bring forth a ſon.

To this law there are two exceptions: the firſt is when the parents of the widow aſſign her a proper maintenance, and reimburſe thoſe of the deceaſed huſband; the other is when the widow embraces a religious life, and becomes a bonzeſſe.

Divorces are granted in China, as they were among all ancient nations, but with leſs facility, and only in certain caſes; ſuch as, of adultery, mutual diſlike, incompatability of tempers and diſ-

diſpoſitions, indiſcretion, jealouſy, abſolute diſobedience, ſterility, or of hereditary and infectious diſeaſes.

No huſband can ſend away or ſell his wife, until a divorce has been legally obtained and ſanctioned by authority. If this regulation is not ſtrictly obſerved, the buyer and ſeller become equally culpable.

If a wife, who is acknowledged as lawful, withdraws privately from her family, the huſband immediately ſues; ſentence is pronounced, and he may ſell the fugitive, who then ceaſes to be his wife, and becomes his ſlave.

The law protects alſo every wife who is abandoned by her huſband. If he abſents himſelf for three years, ſhe is at liberty to lay her caſe before the mandarins, who can authoriſe her to take another huſband. Were ſhe to anticipate their conſent, ſhe would be expoſed to the moſt rigorous puniſhment.

The law forbids marriage in certain circumſtances, or declares it null if the parties have entered into that ſtate contrary to what it preſcribes. The following are the caſes in which marriage is illegal.

Firſt, If a young woman has been betrothed to a young man, and if preſents have been given

given and received by the parents of the intended huſband and wife, that young woman can have no other huſband.

Secondly, If, in the room of a beautiful young woman ſhewn to the female confidant whoſe buſineſs it is to make up the match, another be ſubſtituted of a diſagreeable figure; or if the daughter of a free man marry his ſlave; or, laſtly, if any one give his ſlave to a free woman, and perſuade her parents that he is his ſon or relation, the marriage is null and void; and all thoſe who have had any ſhare in carrying on the fraud are ſeverely puniſhed.

Thirdly, Every mandarin of letters is forbid to form an alliance with any family reſiding in that province or city of which he may be governor. The marriage is not valid if he treſpaſſes againſt this law; and he himſelf, beſides, is condemned to be ſeverely baſtinaded.

Fourthly, It is unlawful for any Chineſe youth to enter into the ſtate of marriage while he wears mourning either for a father or mother. If promiſes have been made prior to the death of his parent, every engagement ceaſes upon that event, and the young man is obliged to give information of it to the parents of his intended bride. The parents, however, are not

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on that account entirely freed from their promiſes. After the uſual time of mourning is expired, they are obliged to write to the young man, to remind him of his engagement; but the young woman is at liberty to give a denial, in caſe he does not perſiſt.

Marriage is alſo ſuſpended when a family experiences any ſevere misfortune: it would be even ſufficient, were a near relation thrown into priſon; but this regulation may be ſet aſide, provided he gives his conſent.

Fifthly, Two brothers cannot eſpouſe two ſiſters; a widower is not at liberty to marry his ſon with the daughter of the widow whom he eſpouſes, nor is a man permitted to marry any of his own relations, however diſtant the degrees of conſanguinity may be between them.

This political regulation is much more neceſſary in an empire abounding with ſuch an immenſe number of inhabitants as China, than in any other country; and every where elſe it ought to be conſidered as a very wiſe inſtitution.

Every father of a family is reſponſible for the conduct of his children: he is even accountable for that of his domeſtics. All thoſe faults are imputed to him which it was his duty

duty to prevent.—A wiſe law, eſpecially in China, where fathers and maſters exerciſe ſo great authority over their children and ſlaves.

No mother in China has the right of making a will. Adoption is authoriſed by the law. The adopted child immediately enters into all the rights of a lawful ſon; he aſſumes the name of the perſon who has adopted him; he wears mourning, if he happens to die; he becomes his heir; and he has a ſhare of his money and effects, if any are left, as well as the reſt of his children: a right only is reſerved to the father of making a few diſpoſitions in their favour.

Every child, whether adopted or not, ſucceeds to the eſtate of his father, but not to his dignity or titles. It is the emperor alone who can continue or confer them; and, even then, he muſt reſign them when he attains to the age of ſeventy; but this is conſidered to be rather an advice than a law.

Every father has the right of ſelling his ſon, 'provided,' ſays the law, 'that the ſon has a 'right to ſell himſelf; for he ought not to have 'more power over his own perſon than his 'father.

Cuſtom has rectified this law among citizens of the higher and middling claſſes. The ſale of

children is at preſent rather tolerated than permitted among people of inferior rank; and all are forbid, under pain of puniſhment, to ſell them to comedians, or to thoſe who are contemned on account of the meanneſs of their ſtations, or the profligacy of their lives.

A ſon is always a minor during the life of his father. The latter is abſolute maſter of whatever he has inherited from his anceſtors, or acquired by his own induſtry. A ſon is liable for the debts contracted by his father: the law excepts thoſe of gaming.

A father's latter will cannot be ſet aſide: no error in the form is ſufficient to invalidate it.

Slavery is authoriſed in China; but the power of the maſter is entirely confined to what concerns his ſervice. He would be puniſhed with death, were it proved, that he had taken advantage of his power, to debauch the wife of his ſlave.

No huſbandman can be haraſſed for the payment of taxes, after he has begun to till the earth; that is to ſay, from about the middle of ſpring, to the beginning of harveſt.

Such are, in general, the eſtabliſhed laws in China, relative to civil affairs. With regard to certain temporary edicts iſſued by different emperors,

perors, we ſhall mention one of the moſt celebrated, which we ſhall tranſcribe from Father du Halde. The reader may thence acquire ſome idea of the form and ſtyle uſed in theſe kinds of writing. What follows was publiſhed by *Hoei-tchang*, or *Tſong*, one of the ancient emperors of the dynaſty of *Tang*:

'Under our three famous dynaſties, no mention was ever made of the name of *Foë*: it is 'ſince the dynaſties of the *Han* and of the *Hoë*, 'that this ſect, who introduced ſtatues, have 'begun to ſpread in China. Since that time, 'foreign cuſtoms have been inſenſibly eſtabliſhed; and no proper precaution has been 'taken to prevent them. Their influence 'daily acquires freſh vigour; the people are 'unfortunately infected by them; and the ſtate 'ſuffers. At the two courts, in all cities, and 'on every mountain, nothing is to be ſeen but 'bonzes of both ſexes. The number and magnificence of their *bonzeries* increaſe every day; 'artiſts without number are employed in making them ſtatues of different materials; great 'quantities of gold are waſted in ornamenting 'them; and many of the people, forgetting 'that duty which they owe to their prince and 'their parents, enliſt themſelves under the

'banner of a ſuperior bonze. There are even 'ſome profligates who abandon their wives 'and children, and ſeek among the bonzes 'an aſylum againſt the laws. Can any thing 'have a more pernicious tendency? Our an-'ceſtors held it as a maxim, that, if there was 'a man who did not labour, or a woman who 'did not employ her time in manufacturing 'ſilk, ſome one in the ſtate ſhould reſent it.— 'What muſt be done, then, at preſent, when 'an infinite number of bonzes, and people of 'different deſcriptions, both male and fe-'male, feed and clothe themſelves with the in-'duſtry of others, and employ workmen to 'build ſuperb edifices every where around, and 'to ornament them at a great expence? Muſt 'we ſeek for any other cauſe of the exhauſted 'ſtate in which the empire was, under the four 'dynaſties of *Tſin*, *Song*, *Tſé* and *Leang*, and of 'the deception which prevailed at that time?

'With regard to our dynaſty of *Tang*, the 'princes who founded it, after having ſucceſs-'fully exerted the force of their arms to reſtore 'to the ſtate its ancient tranquillity, they em-'ployed themſelves in regulating it by wiſe 'and ſalutary laws: to accompliſh which end, 'inſtead of borrowing any thing from this

'corrupted

'corrupted foreign ſect, from the firſt of thoſe 'years named *tchiſi-koan*, *Tai-tſong* ſet his face 'againſt it; but he acted with too much mo- 'deration; and the evil has ſtill increaſed. 'As for me, after having read and conſidered 'every repreſentation made upon this point, 'and after having maturely deliberated with 'wiſe and prudent men, my reſolution is fixed. 'It is an evil; and it muſt be remedied. The 'moſt intelligent of my officers in the pro- 'vinces earneſtly preſs me to begin the work of 'reformation. According to them, it will dry 'up the ſource of thoſe errors which have 'inundated the empire; it will be a mean of 're-eſtabliſhing the government of our an- 'ceſtors, prove a public benefit, and ſave the 'lives of the people. After this, how can I 'neglect it?

'*I therefore order and command*, in the firſt 'place, thoſe four thouſand ſix hundred 'bonzeries which are diſperſed every where 'throughout the empire, to be abſolutely de- 'ſtroyed, and the bonzes and bonzeſſes who 'inhabit them, and who amount, by enu- 'meration, to twenty-ſix *ouan*†, to return to

* There were bonzeries for both ſexes.

† *Ouan* ſignifies ten thouſand.

'ſociety,

'ſociety, and pay their contingent ſhare of the 'ordinary taxes.

'Secondly, that forty thouſand other bonze-'ries of inferior note, which are ſcattered 'throughout the country, be alſo deſtroyed; 'that their revenues, which amount to ſeveral 'ouan of *Tſing**, be annexed to our domain; 'and that fifteen *ouan* of ſlaves, whom the 'bonzes held in ſubjection, be enrolled by the 'magiſtrates, and accounted free people. With 'regard to foreign bonzes, whether of the *Tai-'tſin*†, or the *Mou-hou-pa*, who have come hither 'to propagate the religious tenets obſerved in 'their reſpective kingdoms, and who amount 'to about three thouſand, my command is, that 'they return to their duty, as members of 'ſociety, in order that the manners and cuſtoms 'of our empire may not be contaminated. 'Alas! we have long delayed to put things on 'their ancient footing. Why ſhould we defer 'it any longer? We are firmly reſolved and

* A Chineſe piece of money, which is equal in value to the tenth part of an ounce of ſilver.

† Father du Halde thinks that *Ta-tſin* is Paleſtine, and that by the *Mou-hou-pa* are meant the Chriſtians; but he could not venture to decide, whether they were Greeks or Neſtorians.

'bent upon it: on right, therefore, of this or-
'dinance, let our reſolves be put in immediate
'execution.—*Such is our will.*'

This will had its effect. Few bonzeries were left in the whole extent of China: one large one only was preſerved at the northern, and another at the ſouthern court, and one in each of the governments. Thirty bonzes were allowed to reſide in each of the large ones: the ſmaller had a fewer number.

CHAP VII

PENAL LAWS, AND PROCEDURE IN CRIMINAL MATTERS.

NO laws can be more ſevere than the penal laws of the Chineſe, if we believe ſome of our writers, who ſeem to be little acquainted with China. How is it poſſible, that a people naturally mild, ſhould ever invent them? Without doubt, an averſion to crimes might ſuggeſt them to legiſlators. When *Draco*, the firſt lawgiver of Athens, was aſked, why he

he ordained the puniſhment of death for the moſt trivial faults—'It is,' ſaid he, 'becauſe 'the leaſt appear to me worthy of death; and 'I have not been able to diſcover any other 'puniſhment for the greateſt.' The ſeverity of his laws was mitigated by *Solon*; but thoſe of the Chineſe have no occaſion for mitigation.

Theſe laws are ſo combined, that no fault eſcapes puniſhment; and the chaſtiſement never exceeds the delinquency. Some crimes are puniſhed capitally in France, which in China are accounted deſerving only of a ſlight correction.

The mode of procedure in criminal caſes among the Chineſe is perhaps the moſt perfect of all others. Its ſlowneſs becomes the ſafeguard of thoſe who are unjuſtly accuſed; and criminals gain nothing, ſince time unveils the truth, which muſt always be unfavourable to the guilty.

Every perſon accuſed is examined by five or ſix tribunals; each of them examines the proceſs; and their inquiries are not only directed againſt the accuſed, but alſo againſt the accuſer and the witneſſes—a ſpecies of precaution equally laudable and neceſſary, which however is practiſed no where but in China.

It is true, that the accuſed remains in priſon till the proceſs is finiſhed: but the Chineſe priſons are not horrible dungeons, diſguſting with filth and obſcurity, like thoſe of ſo many other nations: they are ſpacious, and have even a certain degree of convenience.

One of the mandarins is obliged to inſpect them frequently; and this he does with the greater punctuality, as he muſt anſwer for thoſe who are ſick. He is obliged to ſee them properly treated, to ſend for phyſicians, and to ſupply them with remedies at the emperor's expence. If one of theſe ſick perſons dies, he muſt inform the emperor, who often orders ſome of the higher mandarins to examine, whether the inſpecting mandarin has faithfully diſcharged his duty.

The difference of the Chineſe puniſhments is regulated by the different degrees of delinquency. One law, no doubt, will appear exceedingly ſevere and rigorous: it inflicts the puniſhment of death on thoſe who uſe pearls.

The ſlighteſt of all their puniſhments is the *baſtinado*, which is only uſed for chaſtiſing thoſe who have been guilty of very trivial faults. The criminality of the offender determines the number of blows which he muſt receive; but the

the loweſt number is twenty: the puniſhment is then conſidered only as a ſimple paternal correction, and as having nothing infamous attached to it. The emperor even orders it to be inflicted upon ſome of his courtiers; but this, however, does not prevent them from being afterwards received into favour, nor from being as much reſpected as before.

The baton, or *pan-tſée*, uſed for this puniſhment, is a piece of bamboo, a little flatted, broad at the bottom, and poliſhed at the upper extremity, in order that it may be more eaſily managed with the hand. Every mandarin may uſe it at pleaſure, in certain caſes, either when any one forgets to ſalute him, or when he adminiſters public juſtice. On ſuch occaſions, he ſits gravely behind a table, upon which is placed a bag filled with ſmall ſticks, while a number of petty officers ſtand round him, each furniſhed with ſome of theſe *pan-tſées*, and waiting only for his ſignal to make uſe of them. The mandarin takes from the bag one of thoſe little ſticks which it contains, and throws it into the hall of audience. The culprit is then ſeized, and ſtretched out, with his belly towards the ground; his breeches are pulled down to his heels, and an athletic do-

meſtic applies five ſmart blows of his *pan-tſée*; another ſucceeds, and beſtows five more, if the mandarin draws another ſmall baton from the bag, and thus, by gradation, until the judge is pleaſed to make no more ſignals. But this is not all: the criminal who has undergone this chaſtiſement muſt throw himſelf on his knees before the judge, incline his body three times to the earth, and thank him for the care which he takes of his education.

The puniſhment of the wooden collar is alſo uſed in China; but the criminal is not attached to it: he carries it with him. This wooden collar, which the Portugueſe call the *cangue*, is compoſed of two pieces of wood, hollowed out in the middle, which, when put together, leave ſufficient room for the neck of a man or woman. They are laid upon the ſhoulders of the criminal, and joined cloſely together, in ſuch a manner, that he can neither ſee his feet, nor put his hands to his mouth; he is incapable of eating without the aſſiſtance of another, and is obliged to carry his diſagreeable burden both night and day. It generally weighs from fifty to ſixty pounds; but there are ſome which weigh two hundred. The weight is regulated

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according to the degree and nature of the crime.

The duration of this punishment for robbery, for having broken the peace, or disturbed a family, or for being a notorious gambler, is generally three months. The criminal is not at liberty to take shelter in his own house: he is stationed, for a certain space of time, either in some public square, at the gate of a city or temple, or even of the tribunal in which he was condemned. When the term of his punishment is expired, he is again brought before the mandarin, who exhorts him in a friendly manner to amend, frees him from the *cangue*, and discharges him, after he has received twenty sound blows.

Other crimes, of an inferior nature to homicide, are punished either by banishment, which is often for life, if the criminals be sent into Tartary; or by condemning them to drag the royal barks for three years; or to have their cheeks marked with a hot iron. The sign which results from this operation indicates the nature of their transgression: they cannot appear in public, without being detected and immediately known for what they are.

Robbery between relations is more ſeverely puniſhed than if it had been committed on a ſtranger.

The moſt atrocious robbery among the Chineſe is when younger brothers, or nephews, appropriate to themſelves, before-hand, any part of a ſucceſſion in which they have a right to ſhare with their elder brothers or uncles.

Whoever informs againſt his father or mother, grandfather or grandmother, uncle or eldeſt brother, is condemned to receive an hundred blows of the *pan-tſée*, and to be baniſhed for three years, even although the accuſation may be juſt: if it be falſe, he is ſtrangled.

All criminal intercourſe between relations of different ſexes is puniſhed, and in proportion to the degrees of conſanguinity between them.

The ſon or grandſon who is deficient in his duty to his father or mother, grandfather or grandmother, is condemned by the law to receive an hundred blows of the *pan-tſée*; if he gives them abuſive language, he is ſtrangled; if he lifts his hand againſt them, he is beheaded; and if he wounds or maims them, his fleſh is torn from his bones with red-hot pincers, and he is cut into a thouſand pieces.

If

If a younger brother abuſes his elder, he is condemned by the law to receive an hundred blows of the *pan-tſée*. If he dares to ſtrike him, he is condemned to exile.

The burying-place of every family is ſacred, unalienable, and in no caſe can be ſeized. It is forbidden under pain of death to cut the trees growing upon it, except when they are decayed; and even then, not until a mandarin has inſpected them, and atteſted their condition. Whoever carries away from any of theſe burying places the ſmalleſt of their ornaments, is purſued, and puniſhed as if guilty of ſacrilege.

Homicide is puniſhed with death. The man, who in an accidental quarrel happens to kill his adverſary, is ſtrangled without remiſſion; but the gallows is unknown in China. A rope about ſix or ſeven feet in length, with a running nooſe, is thrown over the criminal's head; a couple of domeſtics belonging to the tribunal pull it ſtrongly in different directions, then on a ſudden quit it; a few moments after they give a ſecond pull, which generally finiſhes the buſineſs: a third is ſeldom neceſſary.

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In certain cantons of China, the ſame operation is performed with a kind of bow. The criminal is placed on his knees; the ſtring of the inſtrument is then put round his neck, which being ſtrongly compreſſed by the elaſticity of the bow, he is inſtantly ſtrangled when the executioner gives it a ſmart pull towards him.

Beheading, which among us is not accounted diſhonourable, is conſidered by the Chineſe as the moſt diſgraceful of all puniſhments. It is reſerved for deſperate aſſaſſins only, or for thoſe who commit ſome crime equally atrocious as murder. The Chineſe aſſign the following reaſon why this puniſhment is the moſt ignominious of all. 'The 'head,' ſay they, 'is the nobleſt part of man; 'and if he loſes it when he expires, his body 'is not preſerved in that intire ſtate in which 'it was when he received it from his parents. 'This reflection is agreeable to the manners of 'theſe people, and conſiſtent with that kind of 'homage which they pay to their parents.'

To be cut in a thouſand pieces.—This is a kind of puniſhment, which was never known but in China. It is deſtined for ſtate criminals or rebellious ſubjects. After the criminal is tied

tied to a poſt, the executioner ſcalps the ſkin from his head, and pulls it over his eyes; he afterwards tears the fleſh from different parts of his body, and never quits this horrid labour, until fatigue renders him unable to proceed. He then abandons what remains of the body to the ferocity of the people, who finiſh what he has left undone.

Some ſovereigns have cauſed this puniſhment to be executed with the utmoſt rigour; by others it has been mitigated. The law itſelf does not extend its ſeverity ſo far; it orders, and without doubt it is ſufficient, that the criminal's belly be opened, that his body be cut into ſeveral pieces, and thrown either into ſome river, or into a ditch, which ſerves as a common burying place for great criminals.

Much has been written in France, and with great ability, againſt the torturing of criminals, either in the *common* or *extraordinary* manner. The firſt is happily ſuppreſſed, the ſecond ſtill ſubſiſts; but they are both practiſed in China. Even the ordinary torture there is extremely ſevere; it is applied on the feet and hands. For the feet an inſtrument is uſed, which conſiſts of three croſs pieces of wood.

That

That in the middle is fixed, the two others turn, and are moveable. The feet of the criminal are put into this machine, which ſqueezes them ſo cloſely, that the ancle-bones become flat. The torture applied to the hands appears to be leſs painful. Small pieces of wood are placed diagonally between the fingers of the culprit; his fingers are then firmly tied with cords, and he is ſuffered to remain for a certain time in that painful ſituation.

The extraordinary torture is terrible; it conſiſts in making ſmall gaſhes in the body of the criminal, and tearing off his ſkin in the form of thongs: but this puniſhment is never uſed, except where great crimes have been committed, ſuch as treaſon, or when the criminal's guilt has been clearly proved, and it is found neceſſary to compel him to diſcover his accomplices.

Thoſe who read the hiſtory of China, will be apt to fall into certain miſtakes reſpecting the penal laws of that nation. Some of its ſovereigns have indulged themſelves in gratifying ſanguinary caprices, which were not authorized by the laws, and which have often been confounded with them; but theſe princes are even yet ranked among the number of tyrants,

rants, and their names are ſtill abhorred and deteſted throughout the whole empire. The Chineſe, in their criminal procedure, have a great advantage over all other nations: it is almoſt impoſſible that an innocent man ſhould ever become a victim by a falſe accuſation: in ſuch caſes the accuſer and witneſſes are expoſed to too much danger. The ſlowneſs of the proceſs, and the numberleſs reviſions it undergoes, are another ſafeguard for the accuſed. In ſhort, no ſentence of death is ever put in execution, until it has been approved and confirmed by the emperor. A fair copy of the whole proceſs is laid before him; a number of other copies are alſo made out both in the Chineſe and Tartar languages, which the emperor ſubmits to the examination of a like number of doctors, either Tartars or Chineſe.

Such is the care employed by the maſter of more than two hundred millions of ſubjects, in order that he may not run the riſque of loſing even one of them without neceſſity. When the crime is of great enormity, and clearly proved, the emperor writes with his own hand at the bottom of the ſentence, When you receive this order, let it be exe-

cuted without delay.' In cafes where the crime, though puniſhable by death according to law, is ranked only in the ordinary claſs, the emperor writes at the bottom of the ſentence, 'Let the criminal be detained in priſon, 'and executed in autumn.' Criminals are generally executed in that ſeaſon, and all on the ſame day. The emperor never writes an order for any execution until he has prepared himſelf by faſting.

This monarch, like all other ſovereign princes, has the power of pardoning; but for the ſake of maintaining good order in ſociety, he very ſeldom uſes this prerogative. The only exceptions are in favour of the ſon of a widow, who has not again entered into the married ſtate; of the heir of an ancient family; of the deſcendants of great men, or of citizens, who have deſerved well of their country; and laſtly of the ſons or grandſons of a mandarin, who has become illuſtrious, and diſtinguiſhed himſelf by faithfully diſcharging the duties of his office. Neither a man who has attained to a great age, nor a child, can be cited before any tribunal. The ſon of a father and mother, who are both very aged, is pardoned, when his pardon does not

hurt private property, or the public repoſe; and if the ſons of ſuch a father and mother be all guilty, or accomplices in the ſame crime, the youngeſt is pardoned in order that he may comfort and aſſiſt the authors of his exiſtence.

There is nothing uſeleſs or arbitrary in the criminal procedure of the Chineſe. The accuſed are always accounted innocent until they are convicted and condemned; and even then, they are allowed every indulgence which can alleviate the miſery of their ſituation. Liberty excepted, they are ſcarcely deprived of any thing.

A jailor who exerciſes cruelty and oppreſſion towards any of his priſoners; a ſubaltern judge who ſubjects a criminal to any reſtraints but thoſe authoriſed by law; a ſuperior judge who aſſumes to himſelf a power of adding to the rigour and ſeverity of the law, are all puniſhed, and their ſlighteſt puniſhment always is to be depoſed.

The near relation of an accuſed perſon acknowledged to be guilty, is permitted to put himſelf in his place, and to undergo the puniſhment inflicted by the law, provided however that the chaſtiſement be ſlight, and the accuſed his ancient friend. Father du Halde cites

cites the example of a ſon, whoſe father was condemned to be baſtinadoed. The young man threw his arms around the body of his father, and with tears begged to be puniſhed in his ſtead. The mandarin, touched by the noble generoſity of the youth, pardoned the criminal: ſo highly reſpected is filial piety in China.

The ſons, grandſons, wife, and brothers of a Chineſe condemned to baniſhment, are allowed to follow him, and take up their reſidence with him. The relations of all perſons accuſed, whatever their crimes may be, are permitted to viſit them in priſon, and to give them every aſſiſtance in their power: they are even encouraged to do this, inſtead of being prevented.

The ability of a judge, who has been able to detect a criminal amidſt all his ſubterfuges to elude juſtice, is leſs eſteemed and admired than that of the judge, whoſe penetration has ſaved an innocent man, when every ſtratagem that calumny can invent, or malevolence ſuggeſt, has been employed to ruin him. The emperor himſelf ranks among the moſt honourable years of his reign, thoſe in which he has had feweſt occaſions to draw the ſword of juſtice.

CHAP.

CHAP. VIII.

INTERNAL POLICE OF THE CITIES OF CHINA.

A GREAT many things may be remarked in the government of China, which eſtabliſh ſome ſimilarity between it, and that of France. This ſimilarity may be perceived even in the internal police of their cities. Paris is divided into different quarters, ſo is every city in China. An officer or magiſtrate is appointed for each quarter, who has a certain number of houſes under his inſpection; he is anſwerable for every thing that paſſes in them contrary to good order; and if he neglects to make proper inquiry into any irregularity, or to inform the mandarin governor, he is ſubjected to the ſame puniſhment as thoſe who are refractory.

Every father of a family is an inſpector of a different kind. Each is obliged to anſwer for the conduct of his children and domeſtics; and for this reaſon, becauſe he has every kind of authority over them.

Neighbours are even obliged to anſwer for neighbours; they muſt give every help and aſſiſtance in their power to one another, in caſes of robbery and fire, eſpecially if theſe accidents happen in the night-time.

Every city is furniſhed with gates, and all the ſtreets are barricadoed as ſoon as night commences. Centinels are poſted at certain intervals, who ſtop all thoſe who walk abroad in the night-time, and a certain number of horſemen are generally ſtationed on the ramparts, who go the rounds for the ſame purpoſe. The citizen of diſtinction, the loweſt mechanic, and the malefactor, who hopes by favour of the darkneſs to elude their vigilance, and eſcape examination, are all arreſted without diſtinction. Seldom do people of any character, however low their rank may be, expoſe themſelves to the danger of falling into the hands of the police. *Night*, ſay the Chineſe magiſtrates, *is deſigned for repoſe, and the day for labour.*

Strict watch is kept in the day-time at every city to obſerve thoſe who enter: for this purpoſe, a ſtrong guard is poſted at each gate; the air, looks, and phyſiognomy of the paſſengers are carefully examined; if on being queſtioned their

their accent betrays them, and diſcovers them to be ſtrangers, they are immediately carried before a mandarin: they are even often detained until the will of the governor be known.

This precaution is founded on an ancient maxim of the Chineſe, not to admit ſtrangers among them. They ſuppoſe that in proceſs of time, an alteration of manners, cuſtoms, and ceremonies might reſult from ſuch an intercourſe, and give birth to quarrels, party diſputes, and ſedition, and at length overturn the conſtitution.

We have already ſaid, that murder is puniſhed with death in China, even when it happens in conſequence of a ſudden quarrel; but rencounters of this kind are ſeldom attended with a fatal iſſue, eſpecially among the lower claſſes of people. When two champions are deſirous of coming to blows to revenge an inſult, each throws aſide the ſtick, or whatever other weapon he may have in his hand, and they decide the quarrel with their fiſts only; but they oftener go before a mandarin, and beg him to ſettle their diſpute. The magiſtrate hears them with much gravity, and after having examined into the merits of the caſe,

orders the moſt culpable to receive a ſound baſtinading, and ſometimes even both.

None but military people are permitted to wear arms in public; and this privilege is extended even to them only during actual war: at other times they muſt appear like plain citizens, except when they attend a review, mount guard, or accompany a mandarin. This has been at all times a prevailing cuſtom among eaſtern nations, and ſtill ſubſiſts among the Turks. Proſtitutes are not ſuffered to remain within the walls of any city, but they may reſide in the ſuburbs, provided they do not keep a houſe of their own. On the other hand ſome individual is expreſsly authoriſed to afford them lodging; he muſt watch over and obſerve their conduct; and if there ariſes any noiſe or quarrel in his houſe, he alone is reſponſible, and puniſhed for it.

Every city of China, and ſometimes even an ordinary town, enjoys the advantage of an eſtabliſhment which has been introduced only of late years into Paris. It is an office called by the Chineſe *Tang-pou*, and anſwers to our *Mont de Piété*: its regulations are almoſt the ſame, and money may be immediately borrowed there upon pledges. No preliminaries

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are neceſſary, the tranſaction is concealed as an inviolable ſecret, and the borrower may remain unknown. If he chooſes to tell his name, it is written down; if he does not, no further queſtions are aſked him. Thoſe who belong to this office are contented with taking an exact deſcription, when the caſe requires it, of the figure of the perſon, that they may be able in any event to give an account to the police. They even carry their precaution ſo far as to employ people, who follow and watch the borrower, when they have received pledges from him which appear to be unſuitable to his rank, or of greater value than he might be ſuppoſed able to purchaſe; but unleſs connivance be proved, the office never ſuſtains any loſs.

The uſual intereſt of money in China is thirty per cent. which proves that coin is very ſcarce in that country. At this rate money may be borrowed at the *Tang-pou*. Every pledge is marked with a number when left at the office, and the office muſt be anſwerable for it; but it becomes its property the very day even after the term mentioned in the note of agreement is expired. The remaining conditions have ſuch a perfect reſemblance to thoſe

of our *Mont de Piété*, that it would be ſuperfluous to mention them here.

Gaming and every diverſion that tends to promote or encourage idleneſs, is abſolutely forbidden to young people; the whole of their time almoſt is employed in ſtudy. Such a mode of education, attended with great reſtraint, would no doubt appear highly diſguſting to our youth in Europe; but in a country where merit, and merit alone conducts to dignity and honour, and where ignorance is neglected and deſpiſed, encouragement overcomes diſguſt, and no application is conſidered as a hardſhip.

CHAP. IX.

GENERAL POLICE.

THE ſecurity of travellers, and an eaſy mode of conveyance for paſſengers and merchandiſe of every kind, are objects to which particular attention ſeems to have been paid by adminiſtration in China. The manner

ner in which the public roads are managed greatly contributes to the former.

Theſe roads are in general very broad; they are paved in all the ſouthern provinces, and in ſome of the northern; but when that is the caſe, neither horſes nor carriages paſs along them. Valleys have been filled up, and paſſages have been cut through rocks and mountains, in order to make commodious highways, and to preſerve them as nearly as poſſible on a level. They are generally bordered with very lofty trees, and ſometimes with walls eight or ten feet in height, to prevent travellers from entering into the fields. Openings are left in them at certain intervals, which give a paſſage into croſs roads, that conduct to different villages. On all the great roads covered ſeats are erected at proper diſtances, where the traveller may ſhelter himſelf from the inclemency of winter, or the exceſſive heats of ſummer. Temples and pagods are alſo frequently to be met with, to which admittance is always granted in the day-time, though often refuſed in the night. The mandarins only have the right of reſting in them as long as they think proper. They are received with every mark of diſtinction, ſerved with

attention, and are lodged with their whole retinue.

There is no want of inns on the principal highways, and even on the croſs roads. The former are very ſpacious, but they are badly ſupplied with proviſions; people are even obliged to carry beds with them, or to ſleep on a plain mat. Government requires of thoſe who inhabit them, to give lodging only to whoever aſks and pays for it.

Adminiſtration has been at great pains to publiſh an itinerary of the whole Chineſe empire. This book, which is a directory for all travellers, comprehends every road and canal from the city of Pe-king, to the remoteſt extremities of China. When a mandarin, or any other officer, makes a journey by order of the emperor, he is lodged and attended at the ſovereign's expence.

On all the great roads of this vaſt empire towers may be ſeen, on the tops of which watch-boxes are conſtructed for the convenience of centinels, and flag-ſtaffs raiſed in order that they may make certain ſignals in caſe of any alarm. Theſe towers, which are ſquare, and generally built of brick, ſeldom exceed

exceed twelve feet in height.* They however have battlements when they are built upon any of the roads which conduct to court, and they are alſo provided with very large bells of caſt iron.

The law requires that theſe towers ſhould be erected at the diſtance of five *lys* from one another: there muſt be alſo alternately a large and a ſmall, and the latter muſt be defended by a ſtrong guard-houſe. Five *lys* are equal to half a French league; we may therefore eaſily perceive that the roads in China are well guarded, and that robbers cannot long commit their depredations with impunity.

Poſt-offices have been eſtabliſhed in China, but they are not public: the couriers of the

* Theſe towers are mentioned by Mr. Bell. 'Upon 'the road from *Siang-fou*, a populous city,' ſays this traveller, 'we met with many turrets called poſt-houſes, 'erected at certain diſtances one from another, with a flag-'ſtaff, on which is hoiſted the imperial pendant. Theſe 'places are guarded by ſoldiers, who run from one poſt to 'another with great ſpeed, carrying letters which concern 'the emperor. The turrets are in ſight of one another, 'and by ſignals they can convey intelligence of any re-'markable event. By theſe means the court is informed 'in the ſpeedieſt manner of whatever diſturbance may 'happen in the moſt remote part of the empire.

empire

empire, and officers charged with diſpatches from court alone, have a right to uſe them. The latter are always attended by a guard.

The advantage of a regular poſt excepted, conveyance of every kind is very eaſy in China, and travellers find no great difficulty in getting their baggage tranſported from one place to another. In every city there are great numbers of porters aſſociated under a common chief, who regulates all their engagements, and fixes the price of their labour; he receives their hire, and is reſponſible for every thing they carry. When porters are wanted, he furniſhes as many as may be neceſſary, and gives the ſame number of tickets to the traveller, who returns one to each porter, when they have conveyed their loads to the appointed place. Theſe tickets they carry back to their chief, who immediately pays them from the money he received in advance.

This eſtabliſhment is directed by the general police of the empire. On all the great roads the traveller finds in every city, from which he is about to depart, ſeveral offices of this kind, that have a ſettled correſpondence with the next through which he intends to purſue his route. Before his departure, he carries

carries to one of theſe offices a liſt of ſuch things as he is deſirous of getting tranſported, which is immediately inſcribed in a book; and if he has occaſion for two, three or four hundred porters, he may immediately find them. Every thing is weighed before the eyes of their chief, and their hire is five-pence per hundred weight for one day's carriage. An exact regiſter of every thing is kept in the office. The traveller pays the money in advance, after which he has no farther occaſion to give himſelf any trouble; on his arrival at the other city he finds his baggage at the correſponding office, where it is delivered to him with the moſt ſcrupulous fidelity.

It is the police alſo which regulates the cuſtom-houſes; becauſe in this empire every thing is managed on the emperor's account. The officers belonging to theſe cuſtom-houſes are perhaps the civileſt in the whole world: they have no concern with any claſs of people but merchants, whom they take care not to diſtreſs by rigorous exactions. Travellers are not ſtopt here as in other countries, until their baggage be examined, although the officers are authoriſed to do ſo; nor is the ſmalleſt fee required from them.

Duties

Duties are paid, either by the piece, or by the load: in the former caſe, credit is given to the merchant's book, and no further inquiry is made.

The viceroy of every province appoints a mandarin, in whom he can repoſe confidence, to inſpect the cuſtom-houſes of the whole diſtrict. Thoſe of the port of Canton, and of the ports of Fo-kien, are each managed by a diſtinct mandarin. The mandarins alſo have the care of the poſt-offices.

CHAP. X.

FINANCES.

THE firſt idea of the work, entitled, *La Dixme Royale*, or *Royal Tythe*, which is attributed to the Marſhal de Vauban, appears to have been taken from a practice which has long prevailed in China. The greater part of the taxes in that country are paid in commodities. Thoſe who breed ſilk-worms pay their taxes in ſilk, the huſbandmen in grain, and the gardeners in fruits, &c. This method

thod is ſimple and convenient, it lays no individual under the diſagreeable neceſſity of exchanging, perhaps with difficulty and at a diſadvantage, the productions of his farm or induſtry, for an arbitrary ſum of money, in order that he may carry part of it to the imperial treaſure. Such an exchange is always burdenſome to thoſe who pay taxes; but this inconvenience the Chineſe government endeavours to prevent.

The indulgence granted to the ſubject by this mode of impoſing taxes is nowiſe detrimental to the ſovereign. In every province there are numbers of people in the ſervice of government, either mandarins, officers, ſoldiers, or penſioners of different kinds. Theſe are furniſhed with every neceſſary both for food and clothing, ſo that the commodities collected as taxes, are almoſt all conſumed in thoſe provinces in which they are levied. If any thing remains, it is ſold for the behoof of the emperor, and the amount is depoſited in the imperial treaſure.

The taxes paid in money, for ſuch are neceſſary in every government, ariſe principally from the cuſtoms and from the ſale of ſalt, which belongs entirely to the emperor;

from the duties paid by veſſels on entering any of the ports, and from other impoſts on various branches of manufacture. Theſe excepted, the trader ſcarcely contributes any thing towards the exigencies of the ſtate, and the mechanic nothing at all. The weight of the permanent and perſonal taxes falls entirely on the huſbandman.

This burden is regulated in proportion to the extent of his lands, and to their fertility. The greateſt precautions have been taken that he may not be overcharged in the impoſing, nor haraſſed in the levying of the taxes. It is no difficult matter to aſſeſs the ſubject equally in China. The regiſtering of lands, ſo often, and to no purpoſe, projected in France, has been long practiſed in this empire, notwithſtanding its prodigious extent.

Exclusive of adminiſtration, the tribunal of finances preſides over the levying and impoſing of the taxes. This levying is ſimplified as much as it poſſibly can be. The duties levied from towns and villages are carried to cities of the third claſs; thence they are conducted to thoſe of the ſecond, and thence again to thoſe of the firſt, from which they are conveyed to the capital.

Beſides the conſumption in each diſtrict for diſcharging the ordinary expences of government, ſomething is left by way of reſerve to anſwer accidental demands, and to be ready in caſes of neceſſity. This ſum becomes gradually leſs from the capital to cities of the firſt, ſecond, and third claſs. A proper ſtatement of what is paid in the provinces, of what is reſerved in the different cities, or contained in the principal treaſuries of the empire, is ſubmitted to the examination of the grand tribunal of finances. This tribunal reviſes the whole, and keeps an exact account of what is conſumed, and of whatever ſurplus may be left.

The emperor's revenue amounts to more than a thouſand millions French money*. He might eaſily increaſe it by new impoſitions, but he ſeldom exerciſes this privilege. He conſiders it to be the principal glory of a prince, and in this he is ſupported by reaſon and humanity, to be ſparing of the property of his ſubjects, and to provide for the exigencies of the ſtate, if poſſible, without having recourſe to ſo diſagreeable an expedient.

* A thouſand millions French money are above forty-one millions ſterling.

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The annual expences of government are immenſe; but he is the ſole object of them, and can direct them as he thinks proper: every thing, in ſhort, depends upon him. Theſe expences, however, are regulated and combined in ſuch a manner, that they are never augmented but in caſes of the utmoſt neceſſity. It even happens, very often, that adminiſtration makes great ſavings every year. When this is the caſe, the ſurplus ſerves to increaſe the general treaſure of the empire, which prevents the impoſition of new taxes when war becomes unavoidable, or when unforeſeen calamities deſolate the empire.

A time was when China knew no other money than that formed of ſhells. The money at preſent conſiſts only of two kinds; one of ſilver, the other of copper. The latter is of a round figure, and about nine tenths of an inch in diameter. We muſt here obſerve, that the Chineſe inch contains only ten parts, and that, nevertheleſs, the Chineſe foot, compoſed only of ten inches, is longer, by an hundredth part, than ours. This piece of money has a ſmall ſquare hole in the middle, and is inſcribed with two Chineſe words on the one ſide, and with two Tartar words on the other.

With

With regard to ſilver pieces, they have no proper figure: their value is regulated by their weight only * The Chineſe caſt their ſilver into large and ſmall plates, merely for the ſake of commerce; and they have it always in their power to make it paſs for its intrinſic value.

People have no right even to oppoſe the numerical value of a certain number of copper pieces to one piece of ſilver, in caſes of change. An ounce of ſilver, of the ſtandard of the empire, is ſometimes equivalent to a thouſand pieces of copper-coin, and ſometimes only to eight hundred. It is the intrinſic value of the different metals that ſolves the difficulty.

It is no leſs true, that the copper-money of the Chineſe has, as far as is poſſible, a value equal to what it repreſents; it may be ſold often for more, as copper, than it would paſs for in commerce. The emperor would loſe much by this coinage, were he not ſole proprietor of all

* For want of ſmall coin, a Chineſe carries always about him, beſides his ſcales and weights, a pair of ſciſſars, with which he cuts the ſilver-money in pieces, and either gives or receives ſuch pieces on buying goods. When a Chineſe wants to cut a piece of ſilver, he puts it between his ſciſſars, and knocks them againſt a ſtone till the pieces drop off.

the copper-mines contained in China; but this excluſive property occaſions a more certain and conſtant circulation of the coin.

The following is one of the ſecrets of the Chineſe government reſpecting coin. It is expreſsly forbidden to uſe copper-money in any manufacture in which it might be employed as plain copper; it is alſo forbidden to be ſold for the purpoſe of melting; but, if the price of copper has not fallen, the infraction of this law is not proſecuted to the utmoſt rigour. If, on the contrary, the value of unwrought copper exceeds that of copper in coin, a quantity is iſſued from the treaſury ſufficient to reſtore the equilibrium. 'The policy of government,' ſay the authors of the *New Memoirs concerning China*, 'is, never to ſuffer the value of copper 'to fall ſo low that profit might be made by 'counterfeiting the current coin, or to riſe ſo 'high that workmen might gain by melting it 'and employing it in manufactures.'

This precaution is founded on ſound policy, and can never want effect. Another attention of government is, to facilitate and render neceſſary a perpetual circulation of all the coin and ſilver in the empire. The means of effecting this conſiſt in preſerving an equilibrium between

between the proportional value of each; that is to ſay, that their intrinſic value may be ſo regulated, that the poſſeſſor of ſilver may not be afraid to exchange it for copper, nor the poſſeſſor of copper, to exchange it for ſilver, which muſt always happen when the circulation of both is equal. The method purſued by government to preſerve this equilibrium is as follows.—If it be the ſilver which has become ſcarce, they make all their payments, for ſome time, in ſilver; but if it be copper, they pay with copper only.

The Chineſe government does not think that gold or ſilver money can ever add to the richneſs of a ſtate. China contains many mines of gold and ſilver, and even of precious ſtones; but they are not permitted to be opened. Thoſe of iron, copper, tin and lead only are worked: their productions are judged neceſſary, or at leaſt uſeful.

The commerce of China is under the inſpection of the Tribunal of Finances, as ours is under that of certain miniſters appointed to conduct this part of government, which is ſo intimately connected with the reſt. But, with reſpect to commerce, the Chineſe entertain an opinion quite oppoſite to that of every nation

in Europe. Commerce, according to them, is uſeful only ſo far as it eaſes them of their ſuperfluities, and procures them neceſſaries: on this account, they conſider that even which they carry on at Canton, as prejudicial to the intereſts of the empire. *They take from us*, ſay they, *our ſilks, teas, and our porcelain: the price of theſe articles is raiſed through all the provinces; ſuch a trade, therefore, cannot be beneficial. The money brought us by Europeans, and the high-priced bawbles which accompany it, are mere ſuperfluities to ſuch a ſtate as ours. We have no occaſion for more bullion than what may be neceſſary to anſwer the exigencies of government, and to ſupply the relative wants of individuals.*

It was ſaid by *Kouan-tſe*, two thouſand years ago, that—'The money introduced by commerce does not enrich a kingdom in any 'other reſpect than as it is introduced by commerce.' No commerce can be advantageous 'long, but that which conſiſts in a mutual exchange of things neceſſary or uſeful. That 'trade (whether carried on by barter, or money) 'which has for its object the importing of 'articles that tend to the gratification of pride, 'luxury or curioſity, always ſuppoſes the exiſtence of luxury: but luxury, which is an abun-

'dance

'dance of ſuperfluities among certain claſſes of 'people, ſuppoſes the want of neceſſaries among 'a great many others. *The more horſes the rich 'put to their carriages, the greater will be the 'number of thoſe who go on foot; the larger and 'more magnificent their houſes are, ſo much the 'more confined and wretched muſt thoſe of the poor 'be; and the more their tables are covered with a 'variety of diſhes, the more muſt the number of thoſe 'increaſe who are reduced to the neceſſity of feed-'ing upon plain rice.* Men united by ſociety 'in a large and populous kingdom, can employ 'their induſtry, talents, œconomy and wiſdom 'to no better purpoſe, than to provide neceſ-'ſaries for all, and to procure convenience to 'ſome.'—We are almoſt tempted to believe, that the author of the *Social Contract* had read *Kouan-tſe.*

The only commerce which the Chineſe conſider as of any advantage, is that which they keep up with Tartary and Ruſſia* It furniſhes them,

The diſputes between the Ruſſians and Chineſe, concerning the limits of their reſpective empires, ſeem to have firſt paved the way for that commercial intercourſe which has ſubſiſted between them ſince the peace concluded in 1689. This treaty was ſigned on the 27th of Auguſt of the above year, under the reign of Ivan and Peter Alexiovitz.

them, by barter, with thoſe furs which are ſo neceſſary and ſo much uſed in all the northern pro-

vitz. The chief of the embaſſy on the part of Ruſſia was Golovin, governor of Siberia. Two Jeſuits, *Pereira* and *Gerbillon* (the former a native of Portugal, the latter of France), were deputed by the emperor of China; and the conferences were held in Latin, with a German in the Ruſſian ambaſſador's train, who was acquainted with that language. By this treaty, the Ruſſians loſt a large territory, beſides the navigation of the river Amoor, called by the Mantchew Tartars, *Saghalien-oula*; but, in return, they obtained, what they had long deſired, a regular and permanent trade with the Chineſe. The firſt intercourſe between Ruſſia and China commenced in the beginning of the ſeventeenth century, at which period a ſmall quantity of Chineſe merchandize was procured by ſome Ruſſian merchants from the Kalmuck Tartars. The rapid and profitable ſale of theſe commodities encouraged certain wayvodes of Siberia to attempt a direct and open communication with China. For this purpoſe, ſeveral perſons were at different times deputed to Pe-king; and, though they failed of obtaining the grant of a regular commerce, their attempts were, however, attended with ſome important conſequences. The general good reception which the agents met with, tempted the Ruſſian merchants to ſend occaſional traders to Pe-king. By theſe means, a faint connection was preſerved with that metropolis. The Chineſe learned the advantages ariſing from the Ruſſian trade, and were ſoon prepared for its ſubſequent eſtabliſhment. This commerce, carried on by intervals, was entirely ſuſpended by the hoſtilities on the river Amoor; but,

after

provinces. It even appears, that the averſion of the Chineſe to trade with European nations is

after the treaty of 1689 (in which both ſides ſwore eternal peace, and prayed, that *the Lord, the Sovereign of All Things, might puniſh thoſe, by a ſudden death, who ſhould firſt think of rekindling the flames of war*), the Ruſſians engaged with uncommon alacrity in their favourite branch of traffic. The advantages ariſing from it were ſoon found to be ſo conſiderable, that Peter I. formed a deſign of ſtill farther enlarging it. For this purpoſe, in 1692, he diſpatched to Pe-king *Iſbrand Ides*, a native of the dutchy of Holſtein, then in his ſervice, who requeſted, and obtained, that the liberty of trading to China, which, by the late treaty, had been granted to individuals, might be extended to caravans.

After this arrangement, caravans went regularly from Ruſſia to Pe-king, where a caravantary was allotted for their reception; and all their expences, during their continuance in that metropolis, were defrayed by the emperor of China. The right of ſending theſe caravans, and the profits ariſing from them, belonged to the crown of Ruſſia. In the mean time, private merchants continued, as before, to carry on a ſeparate trade with the Chineſe, not only at Pe-king, but alſo at the head quarters of the Moguls. The camp of theſe roving Tartars was generally ſtationed near the confluence of the Orhon and Toula, between the ſouthern frontiers of Siberia and the Mogul deſert. A kind of annual fair was held at this ſpot, by the Ruſſian and Chineſe merchants, who brought their reſpective commodities for ſale. This rendezvous ſoon became a ſcene of riot and confuſion; and repeated complaints of the drunkenneſs and miſconduct of the Ruſſians were tranſmitted to the

is greatly leſſened. We have lately read in the public papers, that the reigning emperor has eſtabliſhed a commercial company at Canton.

But,

emperor of China. *Kang-hi*, exaſperated by theſe complaints, and by the frequent repreſentations of his ſubjects, threatened to expel the Ruſſians from his dominions, and to prohibit them from carrying on any commerce, either in China, or in the country of the Moguls. This circumſtance occaſioned another embaſſy to Pe-king, in the year 1719. Capt. Iſmailof, the embaſſador who was deputed to accommodate matters, ſucceeded in his negociation: he adjuſted every difficulty, to the ſatisfaction of both parties; and, on his departure, Laurence Lange was permitted to remain at Pe-king, for the purpoſe of ſuperintending the conduct of the Ruſſians. The reſidence of this gentleman in that metropolis was, however, but ſhort; for he was ſoon after compelled by the Chineſe to return. His diſmiſſion was owing partly to a ſudden caprice of that ſuſpicious people, and partly to a miſunderſtanding between the two courts, reſpecting ſome Mogul tribes who bordered upon Siberia. Theſe tribes had thrown themſelves under the protection of Ruſſia, and were demanded by the Chineſe. Their requeſt was not complied with; and this refuſal, added to the diſorderly conduct of the Ruſſians, who again began to indulge themſelves in their exceſſes, ſo exaſperated the Chineſe, that an order was iſſued, in 1722, for their expulſion; and all intercourſe between the two nations immediately ceaſed.

Affairs continued in this ſtate till 1727, when a Dalmatian, in the ſervice of Ruſſia, was diſpatched to Pe-king. Matters were again accommodated, by a new treaty; a caravan

But, it may be aſked—*Will this innovation prove, in any reſpect, beneficial to the Chineſe?*—They

ravan was allowed to go to Pe-king every three years, provided it conſiſted of no more than an hundred perſons; and that, during their ſtay, their expences ſhould be no longer defrayed by the emperor of China. A permiſſion was at the ſame time obtained by the Ruſſians, for building a church within the precincts of their caravanſary; and, for the celebration of divine ſervice, four prieſts were allowed to reſide at Pe-king. The ſame favour was alſo extended to ſome Ruſſian ſcholars, for the purpoſe of learning the Chineſe language, in order to qualify themſelves for interpreters between the two nations.

This treaty was concluded on the ſpot where Kiatka now ſtands, by Count Raguſinſki, and three Chineſe plenipotentiaries, on the 14th of June, 1728. It is the baſis upon which all the ſubſequent tranſactions between Ruſſia and China have been founded.

Since the year 1755, no caravans have been ſent to Pe-king. Their firſt diſcontinuance was occaſioned by a miſunderſtanding between the two courts of Peterſburgh and Pe-king; and, though a reconciliation afterwards took place, they have never ſince been re-eſtabliſhed. The preſent empreſs of Ruſſia, ſenſible that the monopoly of the fur-trade (which was entirely confined to the caravans belonging to the crown, and prohibited to individuals) was prejudicial to commerce, in 1762 wiſely gave up, in favour of her ſubjects, the excluſive privilege, which the crown enjoyed, of ſending caravans to Pe-king; and Kiatka, a place near the Ruſſian frontiers, is now the centre of the commerce between the two nations.

This

They alone can reſolve this queſtion. Ideal riches are not neceſſary to them, under their

This commerce is entirely a trade of barter. The Ruſſians are prohibited to export their own coin; and they find it more advantageous to take goods in exchange, than to receive bullion at the Chineſe ſtandard. The principal commodities which Ruſſia exports to China, are furs of different kinds, the moſt valuable of which are thoſe of ſea-otters, beavers, foxes, wolves, martens, ſables and ermines. The greater part of theſe ſkins are brought from Siberia and the newly-diſcovered iſlands, but, as they cannot furniſh a ſupply equal to the demand, foreign furs are imported to Peterſburgh, and thence tranſported to Kiatka. England alone furniſhes a large quantity of beaver's and other ſkins, which are procured from her American ſettlements. According to Mr. Coxe, the number of ſkins exported to Peterſburgh in the year 1777, amounted to 27,316 beaver, and 10,703 otter ſkins. The Ruſſians alſo ſend to China cloth of various kinds, hardware, and live cattle, ſuch as camels, horſes, &c. The commodities procured from China are, raw and manufactured ſilk, cotton, porcelain of all ſorts, rhubarb, muſk, &c. The government of Ruſſia has reſerved to itſelf the excluſive privilege of purchaſing rhubarb: it is brought to Kiatka by ſome Bucharian merchants, who have entered into a contract to ſupply the crown with it, in exchange for furs. The exportation of the beſt rhubarb is prohibited by the Chineſe, under the ſevereſt penalties: it is, however, procured in ſufficient quantities, ſometimes by clandeſtinely mixing it with inferior roots, and ſometimes by means of a contraband trade. Great part of Europe is ſupplied with this drug by Ruſſia.

preſent form of government. If they adopt a new ſyſtem, time will be required to eſtabliſh it. The price of the principal neceſſaries of life muſt be greatly enhanced; and that immenſe number of people by whom China is inhabited, muſt ſtill remain a long time poor. This perhaps may appear a paradox: but, we are of opinion, that it is much eaſier to increaſe the population of a ſtate by the means of commerce, than to introduce commerce into a country abounding with an infinite number of inhabitants.

The intereſt of money upon loan, or when paid in advance, is an article cloſely connected with commerce, and perhaps owes its origin to it. This uſage ſeems to have ſubſiſted in China only about two thouſand years. It has been often eſtabliſhed, and as often aboliſhed; but it has at length received the ſanction of law, and ſtill ſubſiſts. The rate authoriſed by government would in France be accounted the moſt criminal uſury: it is no leſs than thirty per cent. and the year is only lunar. A tenth part of this intereſt is paid monthly; but, though the borrower, or debtor, ſhould neglect to pay the intereſt of a month, or year, or even that of ſeveral years, this omiſſion can never become

become capital. A law, publiſhed four hundred and fifty years ago, has expreſsly provided againſt this. It declares as follows:

'Whoever lends money, or other property, 'ſhall receive only three *ſen* * per month. 'However much the debt may have accumu-'lated by months or years, the principal and 'intereſt ſhall remain always the ſame. Who-'ever infringes this law ſhall be condemned to 'receive forty blows of a *pan-tſée*, or an hun-'dred, if he practiſes any artifice to add the in-'tereſt and principal together.' Theſe are the expreſs words of the law. The following explanation is given of it, which we have copied, together with the law itſelf, from a work entitled *New Memoirs concerning China:*

'Whoever ſhall be convicted before a man-'darin, of not having paid a month's intereſt, 'ſhall receive ten blows; twenty for two 'months, and thirty for three; and in this 'manner as far as ſixty; that is to ſay, to the 'ſixth month. The debtor is then obliged to 'pay principal and intereſt; but thoſe who ob-'tain payment by uſing violence and force, are 'condemned to receive twenty-four blows.'

* A *ſen* is the hundredth part of the thing due.

It

It is difficult to conjecture, and ſtill more ſo to diſcover the motives which induced the legiſlature to authoriſe ſo exorbitant an intereſt. Several Chineſe writers have exerciſed their ingenuity upon this ſubject, without being able to throw much light upon it. The moſt ſatisfactory and rational account that any of them has given, is, that the great intereſt of money prevents thoſe who are rich from purchaſing much land. Territorial poſſeſſions would tend only to embarraſs and impoveriſh them, ſince their produce would be much inferior to that of their money. It is true, that, in China the patrimony of a family is ſeldom divided. It never happens there, as in every other country, that wealth and riches are engroſſed by one part of the nation, while the other poſſeſſes nothing.

CHAP. XI.

FILIAL PIETY.

EVERY civilized nation has its civil, as well as criminal laws. By the firſt, the citizen becomes acquainted with his own rights, and learns to reſpect thoſe of his neighbour; by

by the ſecond, he is informed what puniſhment he muſt expect, if he infringes the former, diſturbs the peace of ſociety, or tranſgreſſes againſt the inviolable laws of nature. There is ſtill a third kind of law, which derives its force more from cuſtom and national manners than from authority. Filial piety is ſo much honoured and reſpected in China, that no inſtance is known of a legiſlator's having been under the neceſſity of enforcing it by enacting laws in its favour. In China, it is not conſidered as a ſimple rule of decency, or duty purely natural: it is a point of religion—and a point of religion that is obſerved with the greateſt ſtrictneſs and attention.

It is, at the ſame time, one of the main ſprings of the Chineſe government; it may juſtly be called the principal cauſe of its exiſtence, as the *amor patriæ* was that of the ancient republics: but filial piety in this empire is underſtood in a more extenſive ſenſe than it generally is in Europe. Its principal object here, is, that the ſubjects ſhould behave to their ſovereign as children, and the ſovereign protect his ſubjects as the common father of the nation.—The ancients called him even the *father and mother of the empire*; a mode of expreſſion peculiar

culiar to the orientals, but an expreſſion full of energy.

Filial piety regulates in China the duties of fathers, as well as of children, and thoſe, too, of the emperor, conſidered as the father or patriarch of all. The authority with which he is inveſted correſponds to this title; and no attempt has ever yet been made to diſpute it. There have been, it is true, ſome bad emperors in the courſe of four thouſand years; and there have been alſo ſome inſtances of rebellion; but theſe have been always viewed in the ſame light as thoſe momentary phenomena which appear contrary to the eſtabliſhed laws of nature. Such phenomena paſs; good order is reeſtabliſhed, and the ſyſtem of the world remains ſtill the ſame as before.

Filial reverence (recommended by the moſt ancient philoſophers of the empire, and ſometimes forgotten) was reſtored to its former vigour by the leſſons of the celebrated *Confucius*, or *Con-fou-tſée*, whoſe writings are entirely confined to morality, and who is conſidered as the legiſlator of China, although there have been a great many others. The ideas of that celebrated philoſopher reſpecting filial piety, which he

he calls the baſis of all other virtues, are as follow:

To filial piety he attributes all the virtuous actions of the ancient emperors whoſe reigns were ſo mild, peaceful and flouriſhing. He ſays, that, if the emperor and princes give to the people an example of their obedience and reſpectful ſubmiſſion to their parents, no perſon will dare to behave with contempt, or ſhew averſion to thoſe to whom he owes his exiſtence; that, ſtep by ſtep, ſubordination will be eſtabliſhed in the empire; and that this ſubordination will produce tranquillity: for, when concord reigns in every family, all the ſubjects of the prince will endeavour to promote the internal peace of the empire. Let the emperor give an example of filial reſpect; he will be imitated by his courtiers; the mandarins will be regulated by theſe, and the people by the mandarins. Of all the works of nature, nothing is nobler than man; the beſt action a man, therefore, can do, is to honour thoſe who produced him: but a father is, in reſpect of his ſon, what heaven is, in reſpect of its creatures: a ſon is, conſequently, to his father, what a ſubject is to his ſovereign.

The

The *Li-ki* (this is the fourth of the claſſical books of the Chineſe called the *King*) is alſo a kind of code reſpecting filial piety. We call it a code, becauſe the precepts delivered in that book have acquired the force of laws. We ſhall here ſelect ſome paſſages from it.

'A ſon, impreſſed with a due ſenſe of filial 'piety, liſtens to his parents when they addreſs 'him: he ſees them, without being in their 'preſence.

'A ſon poſſeſſes no property of his own 'during the life of his parents: he cannot even 'expoſe his life to ſave that of a friend.'—This precept would ill agree with our manners; and, on that account, we are undoubtedly no loſers.

'An ingenuous youth equally avoids what-'ever may conceal, or expoſe his talents, be-'cauſe his reputation is not his own: it be-'longs to his parents.

'A ſon ought not to ſit any where on the 'ſame mat with his father.

'When a father or mother meets with any 'cauſe of diſcontentment or ſorrow, a ſon 'neither pays nor receives viſits. Is either of 'them ſick—his concern appears in the negli-'gence of his dreſs, the ſadneſs of his looks,

'and by his embarraſſment in ſpeaking; he 'touches no muſical inſtrument, and avoids, 'above all things, being in a paſſion.

'A ſon who reſpects the *Li* (that is to ſay, 'the Rule of Filial Reſpect), takes care that his 'father and mother be kept warm in winter, 'and cool in ſummer; evening and morning, 'he viſits their chamber, to be fully aſſured, 'that they are in want of nothing.

'An ingenuous youth never goes abroad 'without acquainting his father, nor ever enters 'without going to ſalute him.

'He never ſpeaks of infirmities or old age 'in the preſence of the authors of his exiſtence.

'A ſon no where ſits upon the ſame mat 'with his father; in his paternal home, he 'never occupies the middle apartment, and 'never goes out by the middle of the door.

'A ſon ſhould quit every engagement, and 'without the leaſt delay, to obey the voice of 'his father, when he calls.

'A ſon who has loſt his father and mother, 'ever after renounces brilliancy of dreſs, and 'abſtains from wearing gaudy colours. His 'mourning is long and rigid: part of it con-'ſiſts in faſting. During that interval, he can-'not eat fleſh, except he happens to be ſick.

'This

'This is alſo the only circumſtance which per-
'mits him to drink wine.

'A well-diſpoſed youth never viſits the
'friend of his father but when he is invited;
'he does not retire till he obtains his permiſ-
'ſion, and ſpeaks only when he is ſpoken to.'

When he walks in company with his elders, he never turns aſide to ſpeak to another.—'Honour, as your father and mother,' ſays the *Li-ki*, 'him whoſe age is double of your 'own; and as your eldeſt brother, him whoſe 'years exceed yours by ten.'

'A ſon who has attained to the age of fifty,
'is not obliged to carry the abſtinence pre-
'ſcribed by the rules of mourning, to ſuch ri-
'gour, as to ſuffer himſelf to become emaciated;
'greater indulgence ſhall be ſtill granted him,
'if he has reached ſixty; at the age of ſeventy,
'mourning is confined to the colour of his
'clothes.'

'When any of the literati is deſirous of
'quitting his country, you muſt endeavour to
'diſſuade him from his reſolution, and ſay to
'him—*What! will you abandon the tombs of
'your anceſtors?*

'If any one builds a palace, let him firſt con-
'ſtruct the hall of his anceſtors. The vaſes ne-

'ceſſary for the performing of funeral cere
'monies muſt be purchaſed before all others.
'Theſe muſt never be ſold, nor muſt thoſe
'trees be cut down which grow round places
'of ſepulture, however needy the owner may
'be.'

But, let us return to the duties of a ſon towards his father and mother in their life-time.
'A ſon muſt honour his parents, without any
'regard to their bad qualities; he muſt care-
'fully hide their faults, and conceal, even from
'them, whatever knowledge he has of their
'defects: he may, however, if he judges it ne-
'ceſſary, remonſtrate with them upon their
'conduct; and this he is authoriſed to do three
'times. Are his admonitions neglected—he
'vents his grief in ſighs; but he remains ſilent,
'and continues to ſerve them with the ſame
'reſpect and affection as before.

'When a ſon accompanies his father, he
'muſt only follow him, and keep at the diſtance
'of a pace behind. A younger ſon muſt pay
'the ſame reſpectful deference to one who is
'older.

'A ſon muſt never quarrel with his father,
'or an old friend.

'If a ſon makes any attempt againſt the life
'of

'of his father or mother, every officer and do-
'meſtic belonging to the family is authoriſed
'to kill the parricide. The houſe ſhall be de-
'moliſhed, and raſed from the foundation;
'and the place on which it ſtood ſhall be
'changed into a common ſewer.'

This law, publiſhed by *Ting-kong*, king of *Tchou*, ſeems to have been adopted throughout the whole empire; but ſeldom does there occur any neceſſity of putting it in execution. *Ting-kong* impoſed upon himſelf a kind of penance, for not having prevented a crime of this nature; or rather, to expiate the diſgrace which it caſt upon his reign: he condemned himſelf to abſtain from wine during a whole month.

'A ſon who wears mourning for his father
'or mother (mourning which laſts three
'years) is exempted from all public ſervice.
'The only ſon of a father who has reached the
'age of four-ſcore, enjoys the ſame privilege;
'the whole family of him who has reached
'ninety; and, laſtly, the ſons of all thoſe who
'are obliged to attend upon the ſick.

When we read theſe inſtructions, can we help exclaiming—*What excellent morality! what wiſe precepts reſpecting relative duties! and what leſſons of humanity!* We ſhall now proceed to

ſome others, of a different kind, which will afford ample matter for certain reflections.

'Permit not the murderer of your father to 'breathe the ſame air with you. Never lay 'aſide your arms, while he lives who hath de- 'prived a brother of exiſtence; and inhabit 'not the ſame kingdom with him who hath 'deſtroyed your friend.

'When *Confucius* was aſked, in what manner 'a ſon ought to behave towards the enemy of 'his father, this philoſopher replied—*He ought* '*to ſleep dreſſed in mourning, and to have no other* '*pillow but his arms.*'

Theſe two articles ſeem contradictory to the law, which puniſhes with death every murderer, and even thoſe who act in ſelf-defence.

It may, however, be ſuppoſed, that it contains an exception in favour of thoſe who have taken away the life of another in defending a father, or to revenge his death. We have already ſeen, that the emperor of China is conſidered as the common father of the whole nation: filial piety extends even to him; and he himſelf gives an example of this virtue before he ſucceeds his father. He never really aſſumes his place until the time preſcribed for mourning be expired; and the term of mourning continues three years.

During this interval, the helm of affairs is managed by a certain number of mandarins, who are appointed for that purpoſe.

The reſpect which the Chineſe ſhew towards the dead, is equal to that which they ſhew to parents of an advanced age, while living. If the emperor happens to meet a funeral proceſſion when he goes abroad, he never fails to ſend ſome of his attendants to condole with the relations of the deceaſed.

The heir apparent to the throne is carefully inſtructed in the reciprocal duties of father and ſon, prince and ſubject. He is often told, that a ſon who knows and practiſes his duty, will equally diſcharge the obligations of a father; that a prince, born for the throne, qualifies himſelf for being a ſovereign, when he has learned what is required in a good ſubject; and, laſtly, that to be able to command, one muſt firſt ſtudy to obey.

The endeavours of moraliſts to maintain and promote filial reſpect, have received no ſmall ſupport from the influence of government and the authority of laws. The obſervance of this virtue is ſtrongly inculcated in all the public ſchools of the empire; it is even that part of education which is firſt taught, and on which the greateſt

attention is beſtowed. The laws alſo have regulated, with the greateſt preciſion and accuracy, the relative obligations of children and parents; of younger and elder children; of huſbands and wives; of uncles and nephews, &c. Gentle chaſtiſement is employed to reſtrain on the one hand, while flattering rewards give encouragement on the other.

One of the moſt powerful means employed by the emperor of China, to maintain and encourage the obſervance of filial duty, has always been, to grant only to fathers, whether living or dead, thoſe marks of diſtinction which their ſons might have merited on their own account. The example we are going to give is ancient; but we think proper to relate it, becauſe it is ſtriking. *Chouantzée*, whoſe ſon had been the prime miniſter of the prince of *Ouei*, having died, the ſon begged that ſome title of honour might be conferred upon his father. The prince replied—'When the kingdom of '*Ouei* was deſolated by famine, your father 'diſtributed rice to thoſe who were in greateſt 'diſtreſs—What beneficence! The kingdom of '*Ouei* was then almoſt on the eve of its de'cline; your father defended its intereſts at the 'hazard of his life—What fidelity! The go-

'vernment

'vernment of the kingdom of *Ouei*, having 'been entruſted to the care of your father, he 'enacted many excellent laws, maintained 'peace and friendſhip with all the neighbour-'ing princes, and preſerved the rights and pre-'rogatives of my crown. What wiſdom! The 'title of honour therefore which I confer upon 'him, is that of *Tchin-ouei-ouen*, wiſe, faith-'ful, and beneficent.'

Every thing here attributed to the father, had been effected by the ſon; but in China the father has the merit of every good action which the ſon performs.

Before we finiſh this chapter, we muſt touch upon ſome of the manners and cuſtoms of the Chineſe; for in this ſingular empire *filial duty* depends as much upon theſe as on the laws themſelves; and what decidedly proves it, is, that the emperor comforms to cuſtomary etiquette with as much ſtrictneſs as the meaneſt of his ſubjects. Should he appear deficient in this reſpect, he would be guilty of the greateſt political error he could poſſibly commit. Filial duty commences in families, and riſes ſtep by ſtep to the common father, who ſurpaſſes even the meaneſt of his ſubjects, either in that kind of reverence which is conſidered as due to an-

ceſtors,

ceſtors, or in his conduct to the empreſs mother, if ſhe ſurvives her huſband. No mother in the world of whatever rank ſhe may be, is ſo highly honoured and reſpected, and in ſo public a manner.

It is above all on the firſt day of every new year, that theſe marks of reſpect and attention are renewed with the greateſt minuteneſs, and in a very ſtriking manner. We ſhall here give the outlines of them from the relation of thoſe who were eye witneſſes.

Scarcely has the ſun appeared above the horizon, when the mandarins of all the tribunals repair to the palace, where they range themſelves in a line according to their rank, in that court, which ſeparates the hall of audience from the interior gate of the palace: they are all dreſſed in their robes of ceremony. The princes and lords of the royal family, inveſted with particular diſtinguiſhing badges, are placed in a line in the ſame court according to the rank which they hold in the empire. When the emperor leaves his chamber to pay his reſpects to his mother, he enters his chair of ſtate, in which he is carried to her apartment, although the diſtance is very ſmall. This apartment is ſituated in the interior part of the palace,

lace, and is ſeparated from that of the emperor, only by a few courts. 'Thoſe who 'bear the *inſignia* of the empire, that is to ſay, 'the maces, pikes, ſtandards, &c. have ſcarcely 'advanced a few paces, although they ſtand 'ſo cloſe, that they almoſt touch one another, 'when they are arrived at the firſt court of the 'palace of the empreſs-mother, where they 'range themſelves in two lines. The mandarins alſo range themſelves in two lines, 'and the princes of the blood and lords of 'the royal family do the ſame in the third 'court, which is oppoſite to the hall that contains the throne of the empreſs-mother. The 'emperor quits his chair in the veſtibule of this 'court, and croſſes it on foot. He then aſcends the eaſtern ſtaircaſe (it would be diſreſpectful to go up by that in the middle) which 'conducts to the platform on which the empreſs mother's hall of audience is placed. 'When he reaches the covered gallery, which 'forms the front of the building, a mandarin 'of the *Li-pou* (or Tribunal of Ceremonies) 'throws himſelf on his knees, and preſents a 'petition from the emperor, the purport of 'which is to beg that her imperial majeſty 'would be pleaſed to receive on her throne the

'humble

'humble marks of duty and affection which
'he is about to pay her. The mandarin eu-
'nuch to whom the petition is delivered, car-
'ries it to the interior apartments. The em-
'preſs then, dreſſed in a habit of ceremony,
'comes forth from her chamber, followed by
'her whole court, and aſcends her throne.
'The mandarin eunuch informs the mandarin
'of the *Li-pou*, who generally is the preſident
'of this tribunal, that the empreſs is ready.
'The latter throws himſelf upon his knees,
'and begs the emperor to pay his filial reſpects
'to his moſt auguſt mother. The emperor
'advances through the gallery, which is op-
'poſite to his mother's throne, and ſtands in an
'upright poſture, having the ſleeves of his
'garment pulled down, and his arms hanging
'by his ſide. The princes who are at the bot-
'tom of the court, and the mandarins who are
'placed in the next, do the ſame. The em-
'peror's band of muſicians, and that of the
'empreſs, play in concert the air *ping*, which
'is exceedingly ſoft and tender. A mandarin
'then cries with a loud voice, *Kneel*, and imme-
'diately the emperor, princes, and all the man-
'darins fall upon their knees. A moment af-
'ter the ſame mandarin cries *Proſtrate your-*
'*ſelves*,

'*ſelves*, upon which they all incline themſelves
'with their faces towards the earth. The man-
'darin next cries out *Raiſe your bodies*, and every
'one returns to his former poſture; but laſtly,
'when after three proſtrations, he again cries
'*Riſe up*, then the emperor, princes, and all
'the mandarins riſe, and ſtand erect in their
'firſt poſture, then fall on their knees, make
'three new proſtrations; then again riſe, and
'again fall on their knees, and incline them-
'ſelves to the earth in the ſame manner as be-
'fore. After theſe nine proſtrations, the man-
'darin of the *Li-pou* falls on his knees, and
'preſents a ſecond petition to the emperor, in
'which the empreſs-mother requeſts him to
'return to his apartment. The petition is car-
'ried to the interior part of the hall, and the
'muſic of the empreſs band announces the
'emperor's departure. The emperor's band
'then play in turn, after which the mandarin
'of the *Li-pou* goes and proſtrates himſelf be-
'fore the prince, informs him that the cere-
'mony is ended, and invites him to return to
'his apartment. The emperor's muſic then
'ſounds, the prince deſcends by the eaſtern
'ſtaircaſe, croſſes the court on foot, and does
'not enter his chair until he reaches the veſti-

bule

'bule in which he left it. His attendants ob-
'ſerve the ſame order in returning as they did
'before. As ſoon as the emperor has reached
'his apartment, the reigning empreſs, followed
'by all the princeſſes and ladies of the imperial
'family, goes alſo to make her proſtrations
'before the empreſs-mother, and with the ſame
'ceremonial. As for the emperor, he aſcends
'his throne ſome time after, and receives the
'homage of the princes, mandarins of the dif-
'ferent tribunals, and of all his vaſſals and tri-
'butaries, whether foreigners or Chineſe.'

This ceremony is obſerved with the moſt rigid minuteneſs in every point. The following is a ſtriking proof of it. The emperor, beſides this ceremony on the commencement of the new year, is obliged to viſit his mother every five days. The preſent emperor, till he reached the age of ſixty-three, had never once neglected to perform this duty in all its formalities. That of croſſing the court on foot in the middle of winter, might have incommoded him, eſpecially when the ſharp north wind blew with cutting ſeverity: yet he never once thought of omitting that part of the ceremony. The empreſs-mother was obliged to grant him a diſpenſation for this purpoſe, by a public declaration,

claration, regiſtered according to form. She there ordered her ſon to take care of *his dear health*, to paſs through the lateral gate of the court when he came to viſit her, and not to expoſe himſelf to the cold air, by quitting his chair, until he ſhould reach the gallery which is before her apartment.

An emperor newly proclaimed, whoſe mother ſtill exiſts, cannot receive the homage of the grandees of his court, until he himſelf has firſt paid his reſpects to his mother.

He never makes choice of a princeſs for wife, never beſtows any principality upon his children, or grants any favour to the people, without conſulting her.

It is even ſhe who ſeems to have preſided over all theſe actions; and in her name they are notified to the whole empire. The emperor appears to act only in obedience to her; and this he takes care to announce by his declaration, which accompanies that of the empreſs. The latter, however, would have no effect, were it not in this manner annexed to the former.

In ſhort, it is held as an eſtabliſhed maxim in China, that the filial piety of the prince doubles all the virtues of his ſubjects.

That

That all villainy begins by diſobedience to parents.

That every virtue is in danger when filial piety is attacked.

That to praiſe a ſon, is to boaſt; and to blame a father, is to throw a ſtain on one's ſelf.

That every thing which wounds filial piety is a public calamity, and that every thing which tends to promote it, is a pillar to the ſtate.

To theſe we ſhall add an axiom, which, though it may appear trivial, is, however, full of inſtruction.—'The lamb which ſucks on its 'knees, retards its mother.'

Such is, in abridgment, the doctrine of the Chineſe reſpecting filial piety. Some paſſages of this chapter will, no doubt, aſtoniſh our European readers. We confeſs they have ſometimes aſtoniſhed us. But we ſhall reſume this ſubject when we come to the manners and cuſtoms of the Chineſe; and ſhall endeavour to point out the inconveniencies which attend this excluſive morality. It is, however, certain that government derives more benefit from encouraging, than it could gain by checking it.

CHAP.

CHAP. XII.

INTERIOR ADMINISTRATION.

AS China has little intercourſe even with its neareſt neighbours, no other kind of adminiſtration is known in this vaſt empire. The Chineſe have been always as cautious not to confound their intereſts with thoſe of other nations, as other nations have appeared deſirous of forming political connections, to enable them to diſturb the peace of mankind, and to gratify their deſtructive ambition.

If any thing can prove the antiquity of the Chineſe empire, it is the aſtoniſhing order which has been maintained in it for ſo many ages. Nothing complete or perfect can be done rapidly; and inſtitutions have ſubſiſted in China theſe two or three thouſand years, which time alone could eſtabliſh, and which, even then, muſt have been the fruits of long experience.

Such, among other things, is the ancient cuſtom of making a general enumeration of all the people of the empire, by families, diſtricts, and provinces, which comprehends every individual without regard to age, ſex, or

rank. This regiſter is univerſal; but there is a ſecond, which is partial, and concerns only the lower claſſes of people, from thoſe above ſixteen to thoſe who have reached the age of fifty. The names of all thoſe turned of that period are eraſed. This laſt roll ſerves to regulate every thing relating to vaſſalage, to facilitate public ſurveys, and to aſſiſt the operations of the police, &c. With regard to general enumerations, they are ſanctioned by law, and made with the greateſt accuracy and preciſion. By means of theſe, a ſpeedy and certain method is always found of aſcertaining the actual ſituation of families, or individuals in all circumſtances, in which government or private perſons may be intereſted. They alſo enable adminiſtration to judge what number of people have periſhed, either by inundations, earthquakes, or epidemical diſtempers; to determine what ſuccours may be neceſſary in years of ſcarcity; to know the ſtate of agriculture and its productions; how far manufactures ſhould or can be extended; and laſtly, the number of the mandarins and military people, and how many of the latter each canton can furniſh. The miniſtry have an accurate and minute account of all the lands

in

in each diſtrict, of their different degrees of fertility, and what is cultivated in them. It is certainly proper that the emperor, who is ſtyled the common father of the empire, and who conſiders himſelf as ſuch, ſhould know what aſſiſtance may be neceſſary to each canton, and what number of individuals look up to him for relief.

To enable the emperor to give effect to his fatherly care and attention, public magazines and granaries have been erected, which are furniſhed with every kind of proviſion neceſſary for relieving the diſtreſſes of the people, in caſe of public calamities or unforeſeen diſaſters. Adminiſtration are always provided againſt every event; they can never be ſurpriſed; and as they are acquainted with the minuteſt expence neceſſary to be incurred, every thing is done in proper ſeaſon with dignity, and without the leaſt embarraſſment. No meaſure is carried into execution, but with the conſent and almoſt under the eyes of the emperor. Memorials are preſented to him by the different tribunals, in which they propoſe plans for promoting the happineſs of his ſubjects, and the welfare of the ſtate; he may however receive or reject them as he thinks

proper. Theſe tribunals are entruſted alſo with the execution of ſuch ſchemes as are approved; but they muſt keep an exact account of the money expended, and lay their documents, properly atteſted, before him. Legal formality is cloſely adhered to in all tranſactions, and a watchful eye is kept over every department of the ſtate. Frauds therefore are very uncommon, as it is almoſt impoſſible for them to eſcape detection.

It may well be ſuppoſed that ſumptuary laws are not wanting in China. This economical code determines in the minuteſt manner the dreſs neceſſary for each ſeaſon, and the price of thoſe dreſſes for every age and condition. The emperor himſelf is not excepted in theſe regulations: his dreſſes of ceremony are more or leſs ſumptuous according to the religious, political, or domeſtic ceremonies for which he uſes them. The particular dreſs permitted to each claſs is ſo accurately deſcribed in the ſumptuary code, that one may know on the firſt view the rank and condition of thoſe who wear it. Decent economy is ſo much conſulted in theſe laws, that the luxury of the rich is effectually curbed, without ſubjecting the poor to any ſevere reſtraint.

The

The empreſs-mother is much more magnificent in her equipage and dreſs than the emperor himſelf. The reigning empreſs is in every reſpect on a level with her huſband, and this is the caſe with the princeſſes with regard to the princes whom they have eſpouſed.

The children on private feſtivals appear in dreſſes of ceremony, in order that they may do more honour to their parents, and better ſhew the reſpect which they entertain for them; but both the former and latter muſt be ſparing in the uſe of theſe dreſſes, that is to ſay, they muſt conform to thoſe regulations which are eſtabliſhed by law. The emperor himſelf gives the firſt example of ſimplicity in dreſs; he diſplays no external pomp, but on grand ſolemnities only.

It is true that in Europe his palace is accounted a ſmall city, and indeed it may be juſtly called one, if we conſider its vaſt extent; but this is its principal excellence. Eight large courts, immenſe halls, pillars exceedingly rich, but rudely formed; gardens that might be taken for ſpacious foreſts; pavilions known by the name of Kioſques, which here and there raiſe their heads throughout this vaſt extent, are the principal objects that engage

the ſpectator's eye in the imperial palace of China. Of palaces the emperor has a great number. Each capital of a province contains one, which is the reſidence of the viceroy. There are ſome alſo in cities of inferior note, which are appropriated for the uſe of thoſe mandarins who enjoy places under government, and theſe ſometimes are little inferior to the firſt.

To build a multiplicity of palaces, and raiſe coſtly piles of no benefit to the public, betrays weakneſs and oſtentation, and ſuch edifices muſt remain monuments of the folly of thoſe who erect them; but to conſtruct bridges over rivers which have none, and to dig canals in cantons deprived of the valuable advantage of internal navigation, diſplays a magnificence truly laudable and uſeful. Bridges have been multiplied in China in proportion to the number of its canals and rivers: theſe bridges conſiſt of three, five, or ſeven arches; that in the centre is ſometimes thirty-ſix, and even forty feet wide, and is raiſed very high, that barks may eaſily paſs without lowering their maſts. The arches on the right and left are never leſs than thirty feet in width, and their eleva-

elevation decreaſes according to the ſlope of the bridge.

Some bridges have only one arch, exceedingly ſharp and narrow; over theſe no carts are permitted to paſs. It is true the Chineſe employ only porters in tranſporting their bales of ſilk even from one province to another.

It requires little penetration to diſcover of what utility canals muſt be, eſpecially in countries where cultivation is carried to its utmoſt extent; this is the caſe in China more than in any other, and it enjoys the valuable benefit of having a greater number of canals, all of which are navigable, and all from twenty to thirty yards in breadth. They are generally bordered with cut ſtone of ſo fine a grain, that it has the appearance of ſlate-coloured marble.

The expence of conſtructing and repairing theſe canals is defrayed by government, and they afford each province the ready means of tranſporting its ſuperfluities to another, and of receiving a ſupply of ſuch commodities as it may want.

Agriculture is the principal and almoſt the only reſource of the Chineſe, and they conſider it as the firſt and moſt honourable of all profeſſions, as it is that from which ſociety

derives the greateſt benefit. The huſbandman in China enjoys many and great privileges, while the merchant and mechanic are much leſs eſteemed.

The people are allowed to employ part of the grain of every crop in brewing a kind of beer, and for the purpoſes of diſtillation; but if the harveſt happens to be bad, an order is iſſued by adminiſtration to ſuſpend theſe operations.

The Chineſe emperors do not confine themſelves to the publiſhing of ſalutary regulations reſpecting agriculture; they encourage it alſo by their own example. The celebrated ceremony in which the emperor tills the earth with his own hands has been often mentioned by thoſe authors who have written concerning China. This ceremony is as follows:

Spring begins in China always in the month of February, but not regularly on the ſame day. This epocha is determined by the Tribunal of Mathematics. That of Ceremonies announces it to the emperor by a memorial, in which every thing neceſſary to be done by the prince on that occaſion is mentioned with the moſt ſcrupulous minuteneſs. He firſt names twelve of the moſt illuſtrious perſons in his

his court to accompany him, and to hold the plow after he has performed his part of the ceremony. Among theſe there are always three princes of the blood, and nine preſidents of ſupreme courts. The places of thoſe who are too old or infirm to undergo this labour, may be ſupplied by their aſſeſſors, but they muſt always be authoriſed by the emperor.

This feſtival is preceded by a ſacrifice which the ſovereign offers up to the *Chang-ti* (that is to ſay, to the Supreme Being). The emperor prepares himſelf by three days faſting and continence, and thoſe who are to attend him muſt ſubmit to the ſame regulations. Others are appointed by the emperor on the evening before the ceremony, to go and proſtrate themſelves at the ſepulchre of his anceſtors, and to acquaint them, that on the day following he intends to celebrate a grand ſacrifice.

The place where the emperor offers up the ſpring ſacrifice, is a ſmall mount, a few furlongs diſtant from the city: it muſt be fifty feet in height; this elevation is expreſsly preſcribed by the rules of the ceremony, and cannot be diſpenſed with. The emperor, who ſacrifices under the title of ſovereign pontiff, invokes the *Chang-ti*, and prays for abundance in

in favour of his people. He then deſcends, accompanied by the three princes and nine preſidents, who are to put their hands to the plow along with him. The field ſet apart for this purpoſe is at a ſmall diſtance from the mount. Forty labourers are ſelected to yoke the oxen, and to prepare the ſeeds which the emperor muſt ſow. Theſe ſeeds are of five different kinds, and ſuch as are conſidered to be moſt uſeful and neceſſary, viz. wheat, rice, millet, beans, and another ſpecies of millet, called by the Chineſe *Cao-leang*. They are brought to the ſpot in magnificent boxes, carried by perſons of the moſt diſtinguiſhed rank.

The emperor lays hold of the plow, and turns up ſeveral furrows. The princes do the ſame in ſucceſſion, and after them the preſidents. The ſovereign then throws into the earth the five kinds of ſeed before mentioned, after which four pieces of cotton cloth proper for making dreſſes, are diſtributed to each of the labourers, who aſſiſted in yoking the oxen, and who prepared the ſeeds. The ſame preſent is made to forty other perſons, more advanced in years, who have been only ſpectators of the ceremony. Theſe preſents, as one

may

may perceive, mark neither magnificence nor oſtentation, but the ceremony certainly ſtrikes the minds of the labouring people, and greatly contributes to encourage their induſtry.

The application which the Chineſe give to agriculture, is not a little increaſed by the veneration they have for its origin. *Chin-nong*, one of their firſt emperors, according to their account, taught them to till the earth, and they ſtill revere him as the inventor of this uſeful art. *Chun*, another Chineſe monarch of the early ages, was taken from the plow by the celebrated *Yao*, to be his prime miniſter, and to rule the ſtate. He afterwards appointed him his ſucceſſor, even although he had a ſon, but he judged this prince unworthy of taking his place. *Chun* followed the example ſet him by *Yao*: he choſe *Yu* to ſucceed him, who had begun his career in the ſame manner.

We muſt not judge of the Chineſe peaſants from thoſe of Europe, eſpecially in what relates to the lights acquired by education. Free ſchools are very numerous in every province of China, and even ſome of the villages are not deſtitute of this advantage. The ſons of the poor are there received as readily as thoſe of the rich; their duties and their ſtudies are the ſame;

ſame; the attention of the maſters is equally divided between them; and from this obſcure ſource talents often ſpring, which afterwards make a conſpicuous figure on the grand ſtage of life. Nothing is more common in China than to ſee the ſon of a peaſant governor of that province in which his father long toiled, in cultivating only a few acres. The father himſelf, if taken from his plow, and elevated to a ſuperior ſphere, might, by reviving the inſtruction he received in his youth, and eſpecially if he be endued with genius, find himſelf fully competent for his new employment.

The Chineſe have been greatly reproached for their inhumanity in murdering and expoſing their children. It may readily be ſuppoſed that neither the one nor the other is authoriſed by any law; and theſe melancholy ſcenes are much leſs frequent than has been reported in Europe. We read, it is true, in F. Du Halde, 'It happens *ſometimes* that the Chineſe, 'finding themſelves incapable of maintaining a 'numerous family, cauſe the midwives to ſtifle 'all their female children in a baſon of water 'as ſoon as they are born." *Sometimes* does not mean *often*, but it certainly ſignifies too

much for the honour of humanity. Were the aſſertions of ſome authors true, the Chineſe might be conſidered as on a level with the Spartans, who threw into the river Eurotas every child that came into the world deformed; but with this difference, that child-murder was authoriſed in Sparta, and never was in China. This crime, when committed there, is moſt commonly owing to the fanaticiſm of idolatry —a fanaticiſm which prevails only among the loweſt of the people. It is either in obedience to the oracle of a bonze, to deliver themſelves from the power of magic ſpells, or to diſcharge a vow, that theſe infatuated wretches precipitate their children into the river: they imagine that, by doing ſo, they make an expiatory ſacrifice to the ſpirit of the river. All nations of antiquity almoſt have diſgraced themſelves by the like horrid practices; but the Chineſe are far from countenancing this barbarity on that account. There is a well-known anecdote of a mandarin, who, fired with indignation againſt this brutal fanaticiſm, cauſed the authors of ſuch an attempt to be ſeized, together with their accomplices, and ordered them to be thrown into the river Kiang, telling them that he meant they ſhould themſelves carry

carry his diſpatches, and vows to the ſpirit of the river. Beſides, theſe criminal ſacrifices are never practiſed but in certain cantons of China, where the people, blinded by idolatry, are the dupes of prejudice, fanaticiſm, and ſuperſtition.

It often happens alſo, that the bodies of thoſe children which are ſeen floating on the water, have not been thrown into it till after their death; and this is likewiſe the caſe with thoſe which are found in the ſtreets, or lying near the public roads. The poverty of the parents ſuggeſts this diſmal reſource, becauſe their children are then buried at the expence of the police.

We muſt now ſpeak of thoſe children who are expoſed alive. This is a cuſtom tolerated in China. Government employs as much vigilance to have them carried away in the morning, as it beſtows care on their education. This certainly is giving people intimation to expoſe their children in the night time, and, no doubt, encourages the practice; but the dictates of humanity are here united with thoſe of ſound policy.

Slavery is known and authoriſed in China; but the Chineſe have greatly moderated its ſeverity.

ſeverity. A ſlave among them may purchaſe his liberty, when he has inſerted a clauſe for this purpoſe in his act of engagement, and even in default of ſuch a reſtriction, if his maſter thinks proper to agree to it. The Chineſe employ alſo hired ſervants, who may quit their ſervice when they are diſpleaſed with their maſters, and in like manner the maſter may diſcharge his ſervant whenever he chooſes. In theſe tranſactions adminiſtration has no concern, nor does it ever interfere.

The Tartar-Chineſe however, that is to ſay, the ſucceſſors of thoſe Tartars who conquered China, do not admit this reſtriction; their ſlaves are permanent, and nothing but the will of their maſter can unlooſe their chains, and change their condition. This is all in which adminiſtration is concerned reſpecting this head. We ſhall now return to that of manners and cuſtoms.

That ſpecies of men, whom eaſtern jealouſy, even in the earlieſt ages of the world, degraded from the rank in which nature placed them, are found in China. There are, indeed, eunuchs in this country; but their number is much leſs than what it is generally ſuppoſed to be by Europeans. No law autho-

riſes

riſes mutilation; it is even branded with diſgrace by the doctrine of filial piety, and is no leſs ſo by the employment of the eunuchs belonging to the emperor and empreſſes. The greater part of them have no higher office than that of ſweeping the courts of the palace.

The calendar in China is an object on which adminiſtration beſtows great attention. A new one is publiſhed every year at the emperor's expences. It is compoſed by the Tribunal of Mathematics; but judicial aſtrology is its baſis. It might be compared, with great propriety, to the *Liege Almanack*, were a liſt of lucky and unlucky days, made at hazard, added to the latter.

Nothing is neglected in China that has any relation to government, and adminiſtration conſider even the gazette as an eſſential part of the political conſtitution. This gazette is printed daily at Pe-king, and is circulated throughout every province of the empire. It contains an account of all thoſe objects to which the attention of adminiſtration is directed, and adminiſtration are remiſs in nothing; they enter into the minuteſt details; grant ſuccour in proper ſeaſon; reward with liberality, and puniſh with juſtice. In this gazette may

may be ſeen the names of all thoſe mandarins who are ſtript of their employments, and the cauſes of their diſgrace; whether they have been too indulgent, or ſevere and rapacious; or whether they have been judged incapable of diſcharging the duties of their office. There alſo may be learned the name of the mandarin whom merit has raiſed to a poſt of eminence, or the name of ſome other, who, on account of his want of abilities, is removed from a higher to an inferior ſtation. It mentions the crimes of all thoſe delinquents who are puniſhed with death; the names of the officers appointed to fill the places of the diſgraced mandarins; gives an account of the calamities which have afflicted any of the provinces; of the relief given it by government; of the expences incurred by adminiſtration for the ſubſiſtence of the troops, for ſupplying the wants of the people, for repairing or erecting public works, or on account of the liberalities of the prince; and laſtly, it contains even the remonſtrances which the ſuperior tribunals take the liberty of preſenting to the ſovereign, either with regard to his public deciſions, or his private conduct, and ſometimes to both. However, nothing is inſerted in this gazette which has not been

ſubmitted to the Emperor, or which has not come immediately from him. Inevitable death would be the conſequence to any one who ſhould dare to inſert any thing falſe in this miniſterial paper.

No law or ſentence is of any force until the Emperor's ſeal is affixed to it. This ſeal is about eight inches ſquare, and is made of fine jaſper, a kind of precious ſtone highly valued in China. The ſovereign only is intitled to have a ſeal of this ſubſtance. Thoſe which he gives to princes as marks of honour, are made of gold; thoſe of the viceroys and great mandarins, of ſilver; and thoſe of inferior mandarins or magiſtrates muſt be made of lead or copper. Their ſize is larger or ſmaller according to the rank which they hold as mandarins, or in the tribunals. When the ſeal of any of theſe officers is worn out, he muſt inform the next ſuperior tribunal of it: a new one is then ſent him, and he is required to deliver up that which he received before.

The authority of every inſpector ſent into any of the provinces, is confirmed alſo by the ſeal of the emperor. The duty of theſe deputies is to examine into the conduct of governors, magiſtrates, and private individuals.

Does

Does any of them think it his duty to ſummon the viceroy before his tribunal—this great man, with all his importance, is obliged to attend. Has a ſuperior behaved ill to an inferior magiſtrate—the former becomes the priſoner of the inſpector, and until he has cleared himſelf from every imputation, he is, according to our mode of expreſſion, ſuſpended from his office. The viceroy, on the contrary, is permitted to enjoy his until the inſpector's report is made to the emperor, which generally decides his fate, as the exiſtence of the deputy depends on the fidelity of his repreſentation.

We muſt here relate a circumſtance which is ſtill worthier of admiration. The emperor himſelf ſometimes thinks proper to diſcharge the duty of theſe inſpectors in ſome of the provinces. *Kang-hi*, one of the moſt celebrated of the Chineſe monarchs, who was on the throne about the beginning of this century, gave, in the like circumſtance, a memorable example of ſevere juſtice. One day having retired a little way from his attendants, he perceived an old man who was weeping bitterly: 'What do you cry for?' ſaid the emperor. 'My lord,' replied the old man, who

did not know the perſon of his ſovereign, 'I 'had only one ſon, in whom all my hopes 'were centred, and who might have become 'the ſupport of my family; a Tartar man-'darin has torn him from me, and carried 'him away by force. I am now deprived of 'every aſſiſtance, and know not where to ſeek 'relief; for how can a poor feeble old man 'like me obtain juſtice from the governor 'againſt a powerful man?'—'Your ſon will 'be reſtored,' ſaid the emperor, without mak-ing himſelf known:—'get up behind me, 'and conduct me to the houſe of the manda-'rin who has been guilty of this act of vio-'lence.' The old man obeyed, and after having travelled two hours, they arrived at the mandarin's houſe, who little expected ſuch a viſit.

The emperor's retinue arrived almoſt at the ſame time as the prince; and the houſe of the mandarin was ſoon filled, and ſurrounded. As he could not deny his guilt, the emperor immediately condemned him to loſe his head; and this ſentence was executed upon the ſpot. The emperor then turning towards the old man, with a grave tone addreſſed him thus: 'I ap-'point you to the office of the criminal whom 'I have

'I have now put to death; be careful to diſ-
'charge the duties of it with more moderation
'than your predeceſſor, and take warning by
'his crime and puniſhment, leſt you yourſelf
'become an example to others.'

CHAP. XII.

CONTINUATION OF THE PRECEDING.

FUNCTIONS OF THE VICEROYS AND MANDARINS DISPERSED THROUGHOUT THE PROVINCES.

MILITARY ADMINISTRATION.

THE viceroy of a province is diſtinguiſhed by the title of *Tſong-tou*; he is always a mandarin of the firſt claſs, and poſſeſſes in his diſtrict a power almoſt unlimited. When he goes round the province to diſcharge the duties of his office, his retinue diſplays imperial pomp and magnificence, and he never quits his palace, even on the moſt trifling occaſions, without a guard of an hundred men. He is the receiver-general of all the taxes collected in the province entruſted to his care, and it is he who tranſmits them to the capital,

after having reſerved what he judges neceſſary for the urgent wants of the province. All law-ſuits muſt be brought before his tribunal; and he has the power of condemning criminals to death; but neither his ſentence, nor thoſe even of the criminal court can be executed, until they have been confirmed and approved by the emperor.

Every *Hien* (or every bailiwic) is under the inſpection of a mandarin, whoſe buſineſs is to adminiſter juſtice, to ſettle any differences that may ariſe between individuals, and to inflict puniſhment on thoſe who are in the wrong. He receives alſo the tribute which each family pays to the emperor.

Every three years the viceroy ſends to court a report more or leſs favourable of the conduct and behaviour of the mandarins ſubordinate to him. This report determines their fate; according to its contents, they are either continued or diſgraced.

The conduct even of the viceroy himſelf is narrowly watched. The inſpectors of the province may uſe againſt him the ſame arms which he employs againſt his inferiors.

Thoſe of whoſe conduct he makes an unfavourable report, are puniſhed in proportion

to

to their delinquency, and rewards are beſtowed after the ſame rule, on thoſe who have been mentioned in favourable terms.

Some of the principal mandarins are ſometimes broke, and diſmiſſed from all their employments; others are only removed a few degrees lower, and provided with ſome office of an inferior nature to that of which they were deprived. Thoſe who have been degraded ten ſteps, run a great riſque of never being again employed. A ſingular regulation, which exiſts only in China, is, that every mandarin who is removed to an inferior office, is obliged, at the head of all thoſe precepts or warrants which he iſſues, to mention the number of ſteps he has loſt. For example, he will ſay, 'I, ſuch a mandarin, degraded 'three, four, or ſix ſteps (according as the 'caſe may be), order and command,' &c.

The inſpector of a province has a very unlimited authority over theſe inferior mandarins. He can, by his own power, deprive them of their employments, if their offence be great; he never conſults the court but in caſes where immediate puniſhment is not neceſſary.

The father, ſon, brother, uncle, and grandſon, are never admitted together into any of

the tribunals at Pe-king. Relations in the fourth degree cannot have a ſeat at the ſame time in any of the provincial tribunals.

Government diſplays equal benevolence and juſtice towards the mandarins. Thoſe who have paſſed the age of ſixty are entruſted with the care of ſuch places as lie neareſt to the canton in which they were born. Thoſe who have been obliged to ſuſpend their functions, either on account of ſickneſs, or mourning, or to diſcharge the duties of filial piety, by attending parents oppreſſed with age and infirmities, are ordered to reſume their offices as ſoon as poſſible. It abridges alſo the ſervice of thoſe who are ſent to reſide in a place where the air is unwholeſome.

The Tartar mandarins are permitted to aſk leave of abſence, and they obtain it, whether it be to attend a father or mother, grandfather or grandmother, who returns ſick from ſome remote corner of a province; or to meet the corpſe of a brother, and to aſſiſt at his funeral. The time preſcribed for their mourning is ſhorter than that of the Chineſe; it is limited to an hundred days.

All mandarins, whether Tartars, or Chineſe, of arms, or of letters, are obliged, every three years,

years, to give in writing an exact account of the faults they have committed in discharging the duties of their office. This kind of confession is examined at court, if it comes from a mandarin belonging to any of the four first classes. If it is made by any of the mandarins in the lower classes, it must be laid before the provincial tribunal of the governor. But this is not all; government makes private inquiry, to discover whether, in this confession, strict regard has been paid to truth; whether such and such a mandarin be attentive to his business; whether he observes the laws, and enforces obedience to them in others; what are his talents and abilities, and of what age he is. Is he old and infirm, or constitutionally weak? Is he not covetous, cruel, or severe, or is he too easy and condescending? Does he join a sound judgment to that degree of experience which is requisite for one in his station? &c.

These informations are addressed to the Tribunal of Mandarins; they are there carefully examined; the merits and demerits of all those whose conduct is submitted to this political inquisition, are carefully weighed in the balance of justice, and their names are afterwards formed into three classes. The first consists of

of thoſe for whom rewards and preferment are intended; the ſecond, of thoſe whoſe conduct deſerves reprehenſion, and to whom gentle admonition will be given, accompanied with a few oblique hints reſpecting their future conduct; and the third is compoſed of thoſe whom government intends to ſuſpend for a certain time, or to remove for ever from their employments. Some of the third claſs continue in their offices, but they receive no ſalary; they are deprived of all their emoluments, and even of their honours.

Every mandarin who has diſcharged the duties of his office with ability, zeal, and fidelity, is rewarded; but if he has been guilty of any action tending to oppreſs the people, or to occaſion a famine or ſcarcity among the lower claſſes, his puniſhment is not confined to diſmiſſion, he is impeached, and tried before the Tribunal of Crimes.

Every mandarin of the firſt claſs, whether governor, viceroy, lieutenant-general, &c. may ſolicit the ſame employment for his ſon, even though the young man has not attained to any rank. The education he is ſuppoſed to have received, ſupplies that deficiency. This diſtinction, however, never raiſes to places of

truſt, it can have no weight but for inferior employments. To obtain thoſe of eminence, proof muſt always be given of merit.

Inferior employments are alſo given to one of the ſons of every mandarin of law, as high as thoſe of the fourth claſs in the city, and of the third claſs in the provinces, as well as to one of thoſe of the mandarins of arms in the ſecond claſs: but it is abſolutely neceſſary that they ſhould have ſtudied three years before in the imperial college.

We have already ſeen, that in China fathers may be rendered illuſtrious by their children, though children can derive no honours from their fathers. The faults of the former are imputed to the fathers. The family burying-place of every mandarin who has been guilty of certain crimes, either againſt the ſtate or the people, is raſed to the foundation; on the other hand, a mother, whoſe huſband and ſon are mandarins, may add the ſuperlative *moſt* to the title given her by cuſtom, which ſhe could not do were ſhe only the wife of a mandarin.

We have already given an account of the war eſtabliſhments, and military diſcipline of China. We muſt add a few words on that ſubject

ſubject as far as it relates to the interference of government. Nothing is neglected by adminiſtration that can tend to excite emulation among the troops, or engage them to reſpect the civil laws. They have completely ſucceeded in the latter point—The military in this empire are more harmleſs and tractable than the humbleſt citizen,—an example not uncommon in Europe.

The greater part of the Tartar families are lodged either in immenſe barracks, which have been erected in the ſuburbs of Pe-king, or in the adjacent country; and every common ſoldier is allowed a complete and ſeparate apartment for the uſe of his family. They contain houſes for the officers ſuited to their rank, and even public ſchools, where the Tartar youth receive a proper education. Theſe barracks are of great utility for giving effect to the exertions of the police.

The principal military offices are held by Tartars—a wiſe precaution to maintain their conqueſt, independent of the ſuperiority which they have over the Chineſe, in point of warlike genius. A campaign is generally reckoned to conſiſt of two years ſervice. An exact journal is kept of every military tranſaction,

action, and thoſe are particularly mentioned, who have given proofs of remarkable courage, or diſplayed ſingular examples of ſuperior ſkill. Promotion is the conſequence to thoſe who have ſignalized themſelves, if they ſurvive; if not, the rewards which they have merited are conferred on their widows, children, or brothers. Neither the father of a numerous family, an only ſon, nor the ſon of an aged widow, is obliged to perform military ſervice, unleſs the ſtate be in great danger, or in caſes of the moſt urgent neceſſity. Government advances money to thoſe who enliſt; they alſo receive double pay; the firſt for themſelves, and the ſecond for their family; and this they enjoy till their return.

No kind of ſervice rendered to the ſtate is either neglected or forgotten; and military ſervices much leſs than others. But as war cannot always continue, that eſteem in which military men are held in time of danger, ſeems to ceaſe almoſt the inſtant that the danger is over. On theſe critical occaſions government beſtows, with a laviſh hand, diſtinctions, rewards, and honours of every kind. It extends even its favours to the loweſt military claſs. Does a common horſe or foot ſoldier fall in

battle, his hair, his bow, or his ſabre, is tranſmitted to his family, to be interred, inſtead of his body, in the ſepulchre of his anceſtors. An eulogium, ſuited to what he has atchieved, is added, to be engraven on the tomb in which theſe relics are depoſited. A ſtill greater ſhare of diſtinction is beſtowed on thoſe officers who have fallen in defence of their country. Either their whole armour, their aſhes, their bones, or their entire bodies, are conveyed to their relations. Their rank, or the manner in which they have diſtinguiſhed themſelves, generally ſerves as a rule upon theſe occaſions: ceremonies are performed in commemoration of ſome, and monuments are erected to others. The body of an officer, or the hair of a common ſoldier, is often tranſported, in this manner, to the diſtance of a thouſand or fifteen hundred leagues. The latter, as well as the former, is mentioned with honour in the Gazette: his name thus paſſes before the eyes of the public, and thence into the General Hiſtory of the empire.

Rewards are always ready for thoſe who have done their duty; and puniſhment is not ſlow in overtaking thoſe who neglect it: but yet the degradation, or even the diſmiſſion of a ſuperior officer, can neither fix a ſtigma on the

the character of his ſon, nor in the leaſt impede his promotion. When the ſon is aſked by the emperor reſpecting his family, he will reply, coolly—*My father was diſgraced for a certain offence*; *my grandfather was beheaded for ſuch a crime*; and yet, this acknowledgment is not in the leaſt detrimental to the perſon who makes it. He may even, by aſſiduity and important ſervices, be able to wipe away the infamy affixed to their memory.

CHAP. XIV.

THE PRECEDING CONTINUED.

ADMINISTRATION OF THE IMPERIAL FAMILY.

THE ruler of an immenſe empire, who piques himſelf on his good government, who ſeems even attentive to watch over the happineſs of every family, will undoubtedly not neglect to maintain good order in his own. We have already had occaſion to mention in this work, the princes of the blood in China. Europeans may have formed very falſe ideas reſpecting

reſpecting their ſituation, credit and influence in adminiſtration. All their privileges conſiſt in certain rights of repreſentation, and in being tried by their peers only. They cannot even depend upon that diſtinction which is conferred by riches, or annexed to place. Every thing in this methodical empire is ſubmitted to an examination. The yellow girdle only is what theſe princes inherit by birth.

This right, however, belongs only to thoſe who are deſcended in a right line from the reigning dynaſty. The names of their children, whether girls or boys, the year, month and day of their birth, are inſcribed in a large yellow book, particularly appropriated for this purpoſe. An orange girdle is the diſtinguiſhing mark of collateral princes; and the names of their children are regiſtered in a red book. The emperor alone determines the ſurnames of princes of the reigning branch. The reſt cannot aſſume any that has too near an affinity with Mogul or Chineſe names.

When the princes and princeſſes of the laſt claſs have attained to the age of fifteen, they preſent a petition to the emperor, in which they requeſt permiſſion to marry. Princes of the direct line may omit this formula; but if they

they are deſirous of being connected by marriage with any of the Mogul or Kalka princes, they muſt firſt obtain the emperor's conſent

The rank even of the emperor's ſons, except of his immediate ſucceſſor, diminiſhes one degree every generation. At the ſeventh, the eldeſt of theſe branches has a title to wear only the yellow girdle: the reſt find themſelves ſunk to the rank of plain citizens.

An hereditary ſovereignty paſſes, with all its rights, from one eldeſt ſon to another. This regulation holds good for every generation, unleſs the poſſeſſor forfeits his title by being guilty of ſome crime. In ſuch a caſe, the emperor appoints to the ſucceſſion, either one of his younger brothers, or a couſin; but theſe muſt be always choſen from the ſame branch. The lawful branch cannot be deprived of this right, unleſs all thoſe are condemned who compoſe it.

The only hereditary authority of the other princes exiſts among the troops called the Tartar bands. There they enjoy, without any oppoſition, that rank which they derive from their birth: in every thing elſe, they are on a level with others; at ſtated periods, they are ſubjected to a military examination; and they are

always promoted or degraded according as they ſhew more or leſs knowledge and ſkill. The heir apparent, and the princes, his ſons, are obliged to undergo the ſame trial. The only diſtinction allowed them in this reſpect, is, that ſchools are eſtabliſhed for their uſe only, and that their literary and military examinations are made before their own maſters. After theſe examinations, of which an exact regiſter is kept, they are promoted ſooner or later, and to offices of greater or leſs importance, according to the genius and abilities which they have diſplayed.

There are particular titles and degrees of rank which belong to the imperial family only; but the law has preſcribed the age at which they may be enjoyed, and the manner in which they muſt be obtained, either when claimed by birth-right, or as the recompenſe of merit, or when ſought for by intereſt. The law alſo explicitly defines every thing relating to the younger princes of the different orders; the rank, titles and rights which the daughters of the emperor, of the princes his ſons, and of titled princes, convey to their huſbands; and, laſtly, the prerogatives, marks of diſtinction, honorary rights and revenues aſſigned to each order of

order of titled princes; it even ſeems to appreciate, by anticipation, thoſe honours or rewards which the emperor may beſtow upon them, either by favour, or as the recompenſe of important ſervices.

The title of prince does not convey to thoſe who enjoy it, a right of ſitting in any tribunal: on the other hand, princes cannot be tried but by a tribunal eſtabliſhed intirely for them, and which never takes cognizance of any thing that relates to people of any other rank. Neither their criminal nor civil affairs can be brought before any other court but the *Tſong-gin-fou*, or Tribunal of Princes. We have already given an account of its functions. Whoever inſults any prince of the imperial family who is decorated with the yellow girdle, had he no title or other mark of diſtinction, is put to death without remiſſion. But this is not the caſe if the prince has omitted or neglected to put on his yellow girdle: the affair then becomes a caſe between citizen and citizen; and the aggreſſor eſcapes with a baſtinading. A prince is never expoſed to this diſgrace, even after he has been condemned by his tribunal. Sentence of death paſſed againſt him, cannot be put in execution until the emperor's conſent is ob-

tained; and he may avoid every other corporal puniſhment by paying a fine.

The privileges of untitled princes are much leſs extenſive. The police has almoſt the ſame authority over them as over every other citizen: it may reprimand and admoniſh them, and even commit them to priſon. If they are brought before its tribunal to be tried, they are treated with the utmoſt rigour; and no ſum of money, however great, can exempt them from puniſhment.

The diſtinction between theſe and titled princes is often very great. Thoſe who are in no office or dignified ſtation, are generally very poor; they are ſometimes even reduced to the neceſſity of receiving the higheſt pay of a common ſoldier in the Tartar bands: however, when they eſpouſe a wife, marry a ſon or daughter, or inter any of their relations, the emperor makes them a preſent of an hundred ounces of ſilver; he alſo relieves them on other occaſions, and aſſiſts their widows and orphans, when poor and needy; but, in doing ſo, he never deviates from the ſtrict rules of economy. The mandarins, in this reſpect, are much better treated than the relations of the ſovereign. As he knows that the former have more connection with

with the people, he is deſirous that they ſhould not be induced, by poverty or want, to commit acts of oppreſſion, and that no pretence or excuſe may be left them for haraſſing his ſubjects. Nothing, if they are reprehenſible, can ſave them from the puniſhment inflicted by the law.

CHAP. XV.

CODE OF THE EMPERORS.

ALL nations have groaned under the yoke of bad princes, and there are ſcarcely any which have not been ruled by ſome good. Rome had a Tiberius, a Caligula, a Nero, and a Domitian; China alſo has had her tyrants. Rome flouriſhed under a Titus, a Trajan, an Adrian, and an Antoninus: but China can boaſt of having been governed by a much greater number of wiſe and excellent princes. The regulations which the latter preſcribed to themſelves, as the rules of their conduct, we intend to be the ſubject of this chapter.

Yao was one of the earlieſt monarchs of China; and he is one of thoſe of whom men-

tion is ſtill oftenest made. To him China is indebted for the inſtitution of all her tribunals. It was he who choſe a ſucceſſor from among the claſs of thoſe who cultivated the earth, and who baniſhed for ever from the throne his own ſon, becauſe he judged him incapable of filling it with honour to himſelf, or advantage to the empire. *Yao* thus addreſſed the ſucceſſor whom he had adopted:—*In all your actions obſerve a juſt medium: it conſiſts in exceeding in nothing, and in nothing coming ſhort of your duty.*—*Chun*, to whom this maxim was addreſſed, tranſmitted it to his ſucceſſor *Yu*. He had choſen him in the ſame manner as he himſelf had been by *Yao*.

Theſe three ancient monarchs are conſidered as the legiſlators of China; and thoſe maxims which they preſcribed to themſelves, as the rules of their conduct, have been obſerved, as laws, by all the good emperors. The greater part of them have even requeſted their enlightened ſubjects, to give them whatever advice they might think neceſſary for the welfare of the ſtate. Every remonſtrance is received, when couched in terms of proper reſpect, and when the contents of it are made known to the emperor only

Kia-

Kia-chan, a plain man of letters, did not wait for any invitation of this kind. He was the firſt who had the boldneſs, of his own head, to offer advice to the emperor, who, at that time, was *Ven-ti*, otherwiſe called *Hiao-ouen*.—He reminded this prince of the faults, errors, and even crimes of his predeceſſors. For example: '*Chi-hoang*, prince of *Tſin*, when he 'became emperor, and, by that, maſter of all 'the ordinary revenues of the empire, inſtead 'of confining himſelf to theſe, immediately laid 'on new taxes, loaded his people with burden-'ſome ſervices, and rendered them ſo wretched, 'that, having nothing more to fear from his 'ſeverity, the mountains were covered with 'troops of banditti, and the highways filled 'with the criminals who were daily conducted 'to priſon, or to puniſhment. His ſubjects 'only waited for a ſignal, to ſhake off ſo heavy 'a yoke. *Tchin-tchin* gave them this ſignal: of 'the conſequences, great prince, you yourſelf 'are not ignorant.'

Here *Kia-chan* gives a detail of certain depredations committed by *Chi-hoang*.—'In a 'march which he made from *Kien-yeng*, as far 'as *Yong*, he changed his palace three hundred 'times; and he found them all ſo well fur-

'niſhed, that he was under no neceſſity of 'carrying any thing with him, not even bells 'and drums. Several of the palaces which 'he inhabited were ſuch ſuperb edifices, that 'they appeared more like mountains than 'houſes. The walls were ſeveral dozens of '*gin* in height (a *gin* is equal to eighty French 'feet). From north to ſouth they extended 'a thouſand paces, and from eaſt to weſt half 'a league.'

Chi-hoang made choice of mount *Li* for a burying-place, and kept ſeveral hundreds of workmen conſtantly employed upon it for ten years. The exterior part of this ſurpriſing monument, as well as its inſide, was decorated with a magnificence almoſt incredible. Around the top ran immenſe galleries, and behind aroſe a mountain formed by the hands of men, and covered with trees planted by art; 'Behold,' purſued *Kia-chan*, 'an extra-'vagant expence for the tomb of one man; 'his deſcendants for theirs were obliged to beg 'a few feet of ground,' and had not to cover 'them even a ſmall hut thatched with reeds. 'Behold alſo, great emperor, the example 'which I take the liberty of recalling to your 'memory. I beg you will pay that attention

'to

'to it which it deſerves, and turn it to your 'own profit.'

Kia-chan at the ſame time reminded the emperor of a cuſtom practiſed by the moſt ancient of his predeceſſors: 'They had gene-'rally in their preſence a man whoſe duty and 'buſineſs it was to remark their faults, and 'keep an exact account of them. They had 'two officers beſides, one of whom was obliged 'to read to the prince every proſe compoſition 'that was publiſhed throughout the whole em-'pire reſpecting the government; the employ-'ment of the other was to collect all the verſes 'and ſongs that were handed about relative 'to the ſame ſubject.' This was an excellent method, eſpecially among ſo moderate a people as the Chineſe, who never find fault to ſhew their wit, but to remove the cauſes of blame. France can cite only one example of a miniſter (Cardinal Mazarine) who ſeemed deſirous of knowing what ballads or verſes were made againſt him.

But let us return once more to *Kia-chan*. In this diſcourſe he recapitulates in the minuteſt manner, and praiſes without reſtriction, all the actions which *Ven-ti* performed worthy of commendation; but he adds, *Will you not relax?*

relax? I fear it greatly. I behold your moſt diſtinguiſhed miniſters admitted to ſhare in all your pleaſures, and I perceive that you yourſelf are too much devoted to them. It is true that *Ven-ti* had conceived an ardent paſſion for the chace, and that he carried his miniſters with him to partake of his ſport. It is not in the middle of ſuch an enjoyment that an emperor can aſſemble his council, or that miniſters can diſpatch much buſineſs. The emperor however received the remonſtrance graciouſly, created its author *Héou* (a dignity next to that of king), and did not ſuppreſs this bold, but hazardous ſupplication. It makes at preſent part of the *Imperial Collection*, a work compiled and arranged by the care and under the inſpection of the emperor *Kang-hi*, who died in 1722, and which, together with the five canonical books, forms the national code, and that of the emperor.

Kang-hi did not confine himſelf to the forming of this collection; he examined and ſometimes wrote annotations upon every part of which it conſiſts. The conduct of this emperor is the beſt code that a ſovereign can adopt; it ſeems to have acquired the force of a law for his ſucceſſors. The ſeverity which he exerciſed

erciſed againſt the only ſon whom he had by his lawful wife, is a very ſtriking example to every Chineſe prince, who may be heir apparent to the throne. *Kang-hi* depoſed in the moſt public manner the ſame ſon whom he had appointed to be his ſucceſſor, ordered him to be loaded with irons, and even included his children and principal officers in his diſgrace; after which, he inſerted in the Gazette the motives that had induced him to treat the prince with ſo much ſeverity.

The ſame emperor re-eſtabliſhed the military diſcipline, which had been greatly relaxed, cauſed a great number of cannons to be caſt, and was not afraid to humble the national pride of the Chineſe, by entruſting a foreigner and a jeſuit with the care of ſuperintending this operation. He was not even afraid of offending againſt eſtabliſhed cuſtom and ancient prejudices in creating him a mandarin. His firſt rule of conduct was to act in every thing for the public good, which prejudice always impedes. He entertained a conſtant and ſincere reſpect for old age, and in that he united ſound policy with humanity. The greateſt abuſe in a ſtate is, that youth preſumes too much

much on its own abilities, and ſets too little value on experience.

The prudence of age alone, in a ſtateſman, is not ſufficient; indefatigable aſſiduity is alſo neceſſary, and we may add genius. This emperor, who to a bright genius added the advantages ariſing from ſtudy, thought that he obſerved much remiſſneſs in the great doctors of the empire: as he ſuſpected that this might proceed from negligence in ſome, and incapacity in others, he was reſolved to make a ſtrict inquiry, and to judge of their merits himſelf. For this purpoſe he ordered them to appear before him, and queſtioned them in the cloſeſt manner. Several of them, who acquitted themſelves badly in this examination, altogether unexpected, becauſe it was unprecedented, were immediately degraded, and ſent back to their provinces. But the matter did not end here: the emperor, unwilling to truſt intirely to his own opinion, and deſirous of guarding againſt any error of judgment into which he might fall, employed an intelligent mandarin who was not in the ſecret, and who was intirely ignorant of the deciſions already given, to examine theſe doctors in the ſame manner. The reſult of the ſecond examination was like

that

that of the firſt, except with regard to one of the literati, whom the emperor had declared incapable; his abilities on the ſecond trial were found to be only doubtful. This example, which might be renewed, has greatly diminiſhed the pride of the literati, and re-animated their emulation.

It was the ſame *Kang-hi* alſo, who, in order to promote good morals, forbade the ſale of any book which might in any reſpect tend to corrupt them; and for this reaſon, ſays a Chineſe author, becauſe *people will do without ſhame, whatever they have read with pleaſure.*

CHAP. XVI.

VIEW OF THE PRESENT GOVERNMENT.

THE new maſters of China made no change in the government: they adopted the ancient form, and it ſtill ſubſiſts. The Tartar conquerors ſubmitted to the laws and cuſtoms of the conquered nation; they were contented with reforming certain deſtructive abuſes, which had inſenſibly crept in, and which a wiſe government can neither tolerate nor

nor permit. In a word, China appears to have gained much by a revolution which ſeemed likely to occaſion its ruin.

The Tartars, whom the Chineſe conſider as a barbarous nation, have never yet given them but emperors worthy of governing this immenſe empire, and emperors who have always governed it by themſelves. Theſe princes beſtow more care and attention on the conquered people than on their natural ſubjects. Should a diſpute ariſe between a Chineſe and a Tartar, the former muſt have greatly deviated from the rules of juſtice, if he is not found to be in the right even by the tribunals, which are all compoſed of half Chineſe and half Tartars. This policy is eaſily comprehended; but nevertheleſs it diſplays prudence and wiſdom. The ſlighteſt fault committed by a Tartar mandarin is ſeverely puniſhed; but the puniſhment of the greateſt is often mitigated, if the delinquent be a Chineſe. It is among the Tartars in particular, that government endeavours to encourage a taſte for arms, keep up diſcipline, and excite a military ſpirit. An officer of that nation is ſure to be puniſhed if he in the leaſt neglects his duty; however ſmall his offence may be, he is always diſmiſſed. A Chineſe officer

officer may be forgiven, but a Tartar is never pardoned.

Every perſon in China who holds a place under government, whether in the civil or military department, always imagines that he ſees a ſword ſuſpended over his head. He cannot foreſee his deſtiny even when cited before the emperor's tribunal. The time, particular circumſtances, or the neceſſity there may be of making an example, ometimes all concur to render his puniſhment inevitable.

The faults puniſhed with greateſt ſeverity, are thoſe which wound the intereſts of the people: they therefore ſeldom fall a prey to that claſs of petty tyrants, who, if not narrowly watched, might gradually deſolate the empire. Every great mandarin is reſponſible for the faults committed by his ſubalterns; he is the inſpector who watches over their conduct, and as we may ſay their ſurety; he would be puniſhed for their faults, did he neglect to inform himſelf of them, or to expoſe them.

The literati are always honoured and eſteemed: they enjoy every privilege and diſtinction annexed to that title; but government checks their pride, and encourages their labours. The ſeverity of their examinations will prevent this

this claſs from multiplying too much; it will be leſs numerous, but more learned and uſeful.

The Tartar government beſtows more care and attention on this claſs of people, than on any other. No commotion however ſmall, no inſurrection however ſlight, remains unpuniſhed, and the mandarin who has occaſioned it, or who did not endeavour to prevent it, is treated with ſtill greater ſeverity. In a word, the preſent government is ſo rigid towards the great, and ſo mild and friendly to the people, that they would be as much afraid of loſing their new maſters, as their new maſters would be of loſing them.

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BOOK VI.

RELIGION OF THE CHINESE.

TO judge properly of the religious ſyſtem of the Chineſe, we muſt not confound the ancient and permanent religion of the ſtate with popular ſuperſtitions introduced in latter ages. The primitive worſhip of the ancient Chineſe has continued invariably the ſame, even to the preſent time. This doctrine of the early ages has been changed neither by a long ſucceſſion of years, political revolutions, nor by the fantaſtical dreams of philoſophers; it is at preſent the only religion avowed by government, followed by the emperor, grandees, and literati, and authoriſed to be publickly taught. We ſhall firſt collect thoſe ſcattered opinions which may be neceſſary to convey an idea of it to our readers, and afterwards give a detail of the modern ſects.

CHAP. I,

ANCIENT RELIGION OF CHINA.

FATHER *Amiot*, an impartial and able judge of the literature, hiſtory, and ancient monuments of China, gives, in the following words, the reſult of his long and laborious reſearches reſpecting the origin of the Chineſe, and of their primitive religion. 'Armed with courage, and ſupported by in-'vincible patience, I ſet out on my journey: 'for a long time I marched through tedious 'and difficult paths over-run with briars, and 'full of danger. I made my obſervations and 'remarks upon every object which preſented. 'I combined, compared, analyſed, and medi-'tated, till by a train of reaſoning, which I 'flatter myſelf will be found juſt; and by a 'chain of proofs which appear to me incon-'trovertible, I have at laſt concluded, that— '*The Chineſe are a diſtinct people, who have ſtill* '*preſerved the characteriſtic marks of their firſt* '*origin*; *a people whoſe primitive doctrine will* '*be found, by thoſe who take the trouble of exa-*'*mining it thoroughly, to agree in its eſſential parts*

'*with*

'*with the doctrine of the chosen people, before*
'*Moses, by the command of God himself, had*
'*consigned the explanation of it to the sacred re-*
'*cords; a people, in a word, whose traditional*
'*knowledge, when freed from whatever the ig-*
'*norance or superstition of latter ages has added to*
'*it, may be traced back from age to age, and*
'*from epocha to epocha, without interruption, for*
'*the space of four thousand years, even to the re-*
'*newal of the human race by the grandson of*
'*Noah.*'

We have indeed every historical probability to support us in believing, that the colony which first peopled China, was composed of the immediate descendants of Noah. Full of respect for that distinguished patriarch, whom they considered as their common chief or head, they must have carried along with them the paternal instructions they received from his mouth, his precepts respecting the belief and religious worship which prevailed at that time, and the whole treasure of antediluvian knowledge. If we search into the historical records of all ancient nations, we shall find that the nearer they approach to their origin, the more distinct and sensible the traces of the true worship become. The traditions of the patriarchs must have

formed the firſt religious code of the colonies that departed from the plains of Shinar, to go and people the earth; and theſe traces of the primitive religion may be found in the oldeſt books of the moſt ancient nations. The *king*, or canonical books of the Chineſe, every where confirm the idea of a Supreme Being, the creator and preſerver of all things. They mention him under the names of *Tien*, or *Heaven*; *Chang-tien*, or *Supreme Heaven*; *Chang-ti*, or *Supreme Lord*, and of *Hoang-chan-ti*, *Sovereign* and *Supreme Lord:* names correſponding to thoſe which we uſe when we ſpeak of *God*, the *Lord*, the *Almighty*, the *Moſt High*. 'This 'Supreme Being,' ſay theſe books, 'is the prin-'ciple of every thing that exiſts, and the fa-'ther of all living; he is eternal, immoveable, 'and independent; his power knows no 'bounds; his ſight equally comprehends the 'paſt, the preſent, and the future, and pene-'trates even to the inmoſt receſſes of the 'heart. Heaven and earth are under his go-'vernment: all events, all revolutions are the 'conſequences of his diſpenſations and will. 'He is pure, holy, and impartial; wickedneſs 'offends his ſight, but he beholds with an eye 'of complacency, the virtuous actions of men.

'Severe,

'Severe, yet juſt, he puniſhes vice in a ſtrik-
'ing manner, even on the throne, and often
'precipitates thence the guilty, to place upon
'it the man who walks after his own heart,
'whom he hath raiſed from obſcurity. Good,
'merciful, and full of pity, he relents on the
'repentance of the wicked: public calamities,
'and the irregularity of the ſeaſons, are only
'ſalutary warnings, which his fatherly good-
'neſs gives to men to induce them to reform
'and amend.' Such are the character and attributes of the Divinity which are declared in almoſt every page of the *Chou-king*, and other canonical books.

Do deſtructive rains, or exceſſive drought, threaten to deſtroy the riſing crops, and to blaſt the hopes of the huſbandman—is a virtuous emperor attacked by ſickneſs, and is the life of the father of his people in danger—ſacrifices are immediately prepared, and ſolemn vows are addreſſed to the *Tien*, and often not in vain. Has a wicked prince been ſtruck dead by lightning—this puniſhment is not conſidered as the mere effect of chance, it is attributed to the anger of the *Tien*, to his viſible juſtice, and to the power of his avenging arm. Theſe books inform us that the em-

peror *Teheou* rejected all the good thoughts with which he was inſpired by the *Tien*, and that he paid no regard to thoſe prodigies by which he forewarned him of his approaching deſtruction, if he did not reform—'Had the 'emperor *Kié* changed his conduct,' add they, 'after the admonitions which he received from 'the vengeance of heaven, the *Tien* would 'not have deprived him of his empire.'

We ſee therefore, by the conduct of the firſt emperors in times of diſaſter and public calamity, what exalted notions they had formed of the juſtice and holineſs of the Supreme Being. Not contented with throwing themſelves under the protection of the *Tien*, with offering ſacrifices, and addreſſing prayers to him, they alſo endeavoured to diſcover what ſecret faults or crimes they had committed, which might have called down the vengeance of heaven on their people; they examined whether they had not been too extravagant in their dreſs, too luxurious in their tables, or too magnificent in their palaces. They often acknowledged, in preſence of the whole nation aſſembled, that they had been guilty of theſe faults; they confeſſed they were ſufficient to excite the indignation of

Heaven, and offered themſelves as victims to avert its vengeance from their people.

But that we may better explain this ſubject, let us ſee what the *Chou-king* tells us reſpecting the religion of the ancient emperors *Yao*, *Chun*, and *Yu*. '*Yao*,' ſays the *Chou-king*, 'thus gave 'his orders to *Hi* and to *Ho*. *The ſupreme* 'Tien *is entitled to our homage and adoration.* '*Compoſe therefore a calendar, and let religion* '*receive from man thoſe times and ſeaſons which* '*are its juſt due.*' It appears extraordinary to us in Europe, that the Chineſe have always thought the correcting of the calendar an object of ſo great importance, that it is made an affair of ſtate, and that the neglecting of it has at all times been conſidered as a certain ſign of degeneracy, and the forerunner of a revolution. Every founder of a new dynaſty has always begun his reign by a reformation of the calendar; and we ſee here that *Yao* beſtowed his firſt care and attention upon it. But why is it an affair of ſo great importance? becauſe, ſay the commentators, the calendar is eſſentially connected with religion; and becauſe *Yao* eſtabliſhed as the motive, end, and foundation of all other laws, the worſhip which man is obliged to render to God; it

was neceſſary to fix invariably the days and ſeaſons which ought to be particularly conſecrated and ſet apart for the performance of this important duty.

The following explanation is given of this firſt text of the *Chou-king* which we have cited, in the *Imperial Commentary* *. 'Before he ſpoke 'of the calendar,' ſays *Lu-chi*, '*Yao* firſt began 'by declaring, that adoration was due to the '*Tien*, and that he could not neglect it. After 'the regulation of the calendar, he ſpeaks of 'thoſe times which men ought to ſet apart for 'the purpoſes of religious worſhip; becauſe, 'having eſtabliſhed it, as a certain principle, 'that the *Tien* was to be adored, proper ſeaſons 'ſhould be appropriated for rendering him ho-'mage. Thus the honour which is due to the '*Tien*, and the homage rendered him by re-'ligion, take place of all other things. A vir-'tuous prince,' adds *Tchin-tch'*, 'governs his 'ſubjects for the ſervice of the *Tien*. For this 'reaſon, he has ſo much at heart the eſtabliſh-'ment of religious worſhip. Having religion, 'which honours the *Tien*, ſo much at heart, he

* Theſe paſſages of the Imperial Commentary were tranſlated by Father *Ko*, a Chineſe Jeſuit, reſident at Pe-king. See *New Memoirs of China*, Vol. I.

'care-

'carefully obſerves the epochs of the calendar. 'The more attention he pays to the proper 'governing of his ſubjects, the more punctual 'he is in allotting to religion the time that is 'due to it. Whatever purſuits a virtuous man 'follows, he cannot proceed one ſtep without 'religion: of much more importance, there-'fore, does he conſider it, when he governs his 'people only to ſerve the *Tien*. *Yao* is the firſt 'man, and the firſt ſage, of whom mention is 'made in the *Chou-king*; virtue is the firſt thing 'by which he diſtinguiſhed himſelf, and *Re-'ligion* the firſt word he pronounced. The 'thouſand, and the ten thouſands of words ut-'tered by the wiſe and holy, either concerning 'great things, or reſpecting ſmall, all tend to 'religion. Religion is the ſource and fountain 'of all good: he who follows religion, attains 'to wiſdom. If we would make an eulogium 'on the virtues of *Yao*, we muſt firſt name re-'ligion, to paint them, as it were, at one ſtroke; 'and we muſt finiſh the picture, by praiſing 'his wiſdom. The heart of this good man was 'always filled with that fear and reverence 'with which the *Chang-ti* ought to be ſerved: 'in this appears that ſublime wiſdom which 'exalted him ſo much above other men.'

The

The motive which induced *Yao* to reject *Kong-kong*, who had been propoſed to him as a ſucceſſor, was the opinion he entertained of his not being impreſſed with the fear of the *Tien*. 'Kong-kong,' ſays he, 'is wiſe only in 'words: his pride threatens the *Tien*.' When *Yao* gave his conſent, that *Pe-kouen* ſhould be entruſted with the care of draining the waters that had inundated the empire—'Let him go,' added he, 'and may Religion guide his ſteps.' 'May Religion direct your ſteps,' ſaid he to his daughter alſo, when he gave her in marriage to the wife *Chun*.

Chun, who ſucceeded *Yao*, appears to have no leſs feared and reſpected the *Chang-ti*. His firſt care, after being inveſted with royal authority, was, to offer up a ſacrifice to the Sovereign Lord of the Univerſe. He diſtributed employments; and, after having exhorted each of his officers to be faithful and vigilant in diſcharging the duties of their offices, he concluded by the following words, addreſſed to them all in general: 'Never ſhut your ears againſt the 'voice of Religion; and let every moment re-'double your diligence in ſerving the *Tien*.' But the words addreſſed by this prince to *Pe-y*, when he appointed him to preſide over religious

ligious ceremonies and worſhip, ſhew, in a more ſtriking and forcible manner, how dear religion was to his heart. It is related in the *Chou-king*, that he aſked his nobles—'Is there any 'one among you, who can preſide, with us, 'over the three *Li*?' The aſſembly named *Pe-y*.—'Be *tchi-tſong* *,' ſaid *Chun* to him; 'watch over yourſelf, night and day, with re-'ligious fear. How pure muſt your heart be! 'how upright and innocent your conduct!' *Pe-y* proſtrated himſelf, with his face towards the earth, and requeſted the prince, that he would chooſe *Kouei*, or *Long*. 'Obey,' ſaid the prince, 'and be impreſſed with the livelieſt 'ſenſe of religion.'

The explanation which the Imperial Commentary gives of theſe words of *Chun* deſerves to be quoted.—'*Night and day* (that is to ſay, 'from ſun to ſun), that his religion might have 'a watchful eye over all his actions, in order 'that its purity and integrity might receive no 'ſpot:—*pure*; that is to ſay, that his heart might 'be free from ſelfiſhneſs, and exempt from 'every fault. When integrity, foſtered by re-'ligion, takes root in the human breaſt, it ba-

* He who preſides over religious worſhip.

'niſhes

'niſhes ſelf-love, and leaves it no room to re-
'enter; the mind is then pure and ſerene; it
'is not corrupted by concupiſcence or the de-
'ſire of earthly things; and it may enter into
'communion with the ſpirit. He who is filled
'with religion, is filled with integrity; and he
'whoſe heart is full of integrity, may preſide
'over worſhip, and regulate its exterior form.
'Integrity of heart produces virtuous actions;
'true integrity proceeds from religion; who-
'ever wants religion is deceitful: it is the heart
'of man. Purity is the continuance of integrity;
'he who is upright is pure; he who does not
'walk uprightly is unclean. When integrity
'and purity are both wanting, it is difficult to
'ſerve the ſpirit: for this reaſon, the text ſays,
'*night and day*, to point out an uninterrupted
'continuance. The emperor preſides over that
'worſhip which is rendered to the Sovereign
'of Heaven and Earth. The *tchu-tſong* is his
'aſſiſtant in what regards worſhip; but, unleſs
'his heart be united to the Sovereign of Heaven
'and Earth, and united, by virtue, to the wiſ-
'dom of the Spirit, he is not worthy of ſo im-
'portant an office.'

Yu was equally religious as the emperor *Chun*, to whom he ſucceeded. 'The great *Yu*,'

'ſays

ſays the *Chou-king*, 'covered the four ſeas with 'the rays of his wiſdom: he was a true wor-'ſhipper of the *Chang-ti*.—" How neceſſary it " is to watch over one's ſelf!" ſaid he to the 'emperor *Chun*. " How neceſſary it is that this " vigilance ſhould be enlivened by religion, to " preſerve inward peace of mind; to confine us " within the bounds of our duty; to prevent " us from contaminating ourſelves by guilty " pleaſures; to enable us to diveſt ourſelves of " prejudice, and to appoint to employments " without reſpect of perſons; to give us wiſ-" dom to ſuſpend our reſolves in doubtful and " critical conjunctures; to decide on nothing, " without a full and perfect knowledge; to " prefer the welfare of the ſtate to the vain ap-" plauſes of the multitude, and never to ſacrifice " the people to our paſſions."—" Strengthen " and refine your virtue," ſaid *Kao-yao* to him; " let your deſigns be dictated by wiſdom, and " let your reſolutions be approved by ſages."—" But," replied *Yu*, " how can this be at-" tained?"—" Think on *eternity* *," returned 'Kao-yao, " if you are deſirous of improving " your mind, and of continually adding to it

* Sée-yong.

" new

" new virtues. How dangerous it is for a prince
" to lead his ſubjects, by his example, over the
" deſtructive rocks of effeminacy and pleaſure!
" Watch, O prince! without ceaſing; and let
" fear, conſtant fear, confine you within the
" bounds of duty. The conſequences of that
" which ends with the day, of that which en-
" dureth not till the morning, may reach even
" to the remoteſt ages. Render not the cares
" of thy mandarins of no avail: they are more
" the ſervants of the *Tien* than thine. It is the
" *Tien* who hath impoſed the yoke of laws
" upon men; it is the *Tien* who hath eſtabliſhed
" the diſtinctions of rank and condition. Laws
" are a treaſure without price; diſtinctions are
" the ſources of happineſs: but they are not ſo,
" unleſs men are faithful, and unleſs the fear
" of ſinning, the love of religion, and the ſpirit
" of concord, influence all their actions. Vir-
" tue is tenderly cheriſhed by the *Tien*: let it,
" therefore, enjoy the diſtinction allotted to
" each rank. The *Tien* abhors wickedneſs: let
" the five puniſhments be inflicted on crimes,
" according to their enormity. Attend, O prince!
" aſſiduouſly attend, to the cares of govern-
" ment. The *Tien* is wiſdom and truth; but,
" by the eyes of their ſubjects, he beholdeth

" princes.

" princes. Terrible is the *Tien* in his vengeance;
" but it is by the hands of the people that he
" puniſheth princes: ſo much do thoſe who
" are high, depend upon thoſe who are low.
" Let religion direct your paths, and you ſhall
" poſſeſs the earth. Never loſe ſight of the true
" end of government. It is neither by the crafty
" arts of vain policy, nor by the force of autho-
" rity, that princes reign: it is by juſtice. In
" proportion to the application which you
" yourſelf give to the buſineſs of the ſtate, will
" you receive the ſupport of your officers; and
" upon your own care will your ſucceſs de-
" pend. Shew yourſelf worthy of the choice of
" the *Chang-ti*; and the *Tien*, in his turn, will
" ſupport, by his favours, him whom he hath
" choſen."

It was neceſſary to relate theſe ancient texts, which might have been eaſily multiplied, to ſhew what was the religious doctrine of the ages of *Yao*, *Chun* and *Yu*. We ſee, in theſe monuments of remote antiquity, the moſt evident traces of the patriarchal faith; and that the ancient Chineſe worſhipped only one Supreme God, whom they conſidered as a free and intelligent Being, and as an all-powerful, avenging and rewarding Spirit.

The

The following obſervations we will venture to give only as mere conjecture. Among the ancient Chineſe characters which have eſcaped the ravages of time, we find the following, △. According to the dictionary of *Kang-hi*, this character ſignifies union; according to the *Choue-ouen* (that book ſo highly eſteemed in China), △ is *three united in one*; it derives it from the characters *jou* (to enter or penetrate), and *ye* (one), whence it concludes, that △ means three united, penetrated and incorporated into one. The *Lieou-chou-tſing-hoen*, which is a learned and accurate explanation of the moſt ancient characters, interprets it thus: '△ ſig-'nifies ſtrict union, harmony; the chief good of 'man, of heaven and of earth; it is the union of 'the three *Tſai* (*Tſai* ſignifies principle, power, 'knowledge); for, united, they direct, create 'and nouriſh together. The image ☰ (three 'united in one figure) is not ſo obſcure in 'itſelf; however, it is difficult to reaſon on it, 'without being deceived: on this ſubject it is 'difficult to ſpeak.'

Father Amiot, ſpite of all the objections which the critics of Europe may make, ſeems to conjecture, that the character △ might have been, among the ancient Chineſe, the ſymbol of

of the Moſt Holy Trinity; 'And the more ſo, adds he, 'as the ancient books furniſh a num-'ber of texts which give us reaſon to ſuppoſe 'them to have been poſſeſſed of ſome know-'ledge of this ſublime myſtery.'

The book *Sse-ki*, ſays—'The emperor for-'merly offered up a ſolemn ſacrifice, every 'three years, to the Spirit TRINITY AND 'UNITY, *CHIN-SAN-YE*.'

The following celebrated text of *Lao-tſe* has been long known in Europe. '*Tao** is one by 'nature. The firſt begot the ſecond; two pro-'duced the third; the three created all things.'

* *Tao*, according to the common acceptation of the word, ſignifies *rule*, *law*, *wiſdom*, *truth*, *voice*, *word*. In the text which we have cited, it ſignifies *The Deity*. This interpretation is founded upon what is ſaid by the ſame *Lao-tſee*.—'The *Tao* is an abyſs of perfections, which contains 'all beings—The *Tao* whom words can deſcribe, is not 'the Eternal *Tao*—The *Tao* is a rule and model to him-'ſelf.' *Hoai-nan-tſie* explains it in the ſame manner.—'The *Tao* preſerves the heavens, and ſupports the earth; 'he is ſo exalted, that he cannot be reached; ſo deep, that 'he cannot be founded; ſo immenſe, that he contains the 'univerſe; and yet, he pervades even the ſmalleſt things.' The [illegible]*king* ſays—'The heart of the *Tao* is infinitely 'delicate and ſubtle.'

F. Amiot quotes another paſſage, which appears to be no leſs ſingular. 'He who is, as it, 'were, viſible, and cannot be ſeen, is named '*Khi*; he who may be heard, yet ſpeaketh not 'to the ears, *Hi*; he whom, in a manner, we 'feel, yet cannot touch, is named *Ouei*. In 'vain do we interrogate our ſenſes, reſpecting 'theſe three: our reaſon, which alone can give 'us any ſatisfaction, will tell us, that they 'make only one. Above, there is no light; be-'low, there is no darkneſs. He is eternal. There 'is no name which can be given him. He re-'ſembles nothing that exiſts. He is an image, 'without figure; a figure, without matter. His 'light is ſurrounded by darkneſs. If we look 'up to him above, we behold no beginning; if 'we follow him, we diſcover no end. From what 'the *Tao* hath been at all times, conclude what 'he is, viz. that he is eternal: he is the be-'ginning of wiſdom.' The commentaries which explain this paſſage, ſpeak in ſuch ſtrong and preciſe terms, that F. Amiot forbears to quote them, leſt he might incur the cenſure of too many incredulous readers.

This religious doctrine of the firſt emperors of China has been ſupported and continued under the following reigns: all their ſucceſſors, who

who were good princes, appear to have been impreſſed with the fear of the *Chang-ti*.

Ven-vang, and his ſon *Vou-vang*, founder of the third dynaſty, were diſtinguiſhed for their piety. The canonical book, *Y-king*, ſays—'All 'the oxen ſlaughtered by *Tcheou* were of leſs 'value than the ſmalleſt offering of *Ven-vang*, 'becauſe the ſacrifices of the former came from 'a hand polluted with crimes; but a value was 'ſtamped on the offerings of the latter, by the 'purity of his heart.'

All thoſe revolutions which ſhake thrones, and change the face of empires, are conſtantly attributed to the ſupreme direction of the Sovereign Lord of Heaven. *Tcheou-kong* thus expreſſes himſelf in the XIV. chap. of the *Chou-king*: 'Ye who have been miniſters and officers 'under the dynaſty of *Yn*, give ear, and liſten. 'The *Chang-ti*, incenſed againſt your dynaſty, 'deſtroyed it; and, by an order full of affection 'for our family, he hath given us authority to 'exerciſe ſovereign power in the kingdom of '*Yn*: he was deſirous that we might finiſh the 'work he had begun. What hath paſſed among 'the people, hath ſhewn us, how formidable 'the Lord of Heaven is. The king of the dy-'naſty of *Hia* performed no action agreeable

'to his people; for this reaſon, the Lord of 'Heaven loaded him with calamities, to in-'ſtruct him, and make him ſenſible of the error 'of his ways: but this prince was intractable; 'he uttered words full of pride, and gave him-'ſelf up to every kind of debauchery; Heaven, 'therefore, ſhewed no farther regard for him: 'he was deprived of his kingdom, and puniſhed. '*Tchang-tang*, founder of your dynaſty, was 'commiſſioned to execute the orders of Heaven; 'he deſtroyed the dynaſty of *Hia*, and, in its 'ſtead, eſtabliſhed a wiſe king, to govern the 'people of the empire. *Tcheou*, the laſt prince 'of your dynaſty, neglected the laws of Heaven; 'he neither informed himſelf of the care which 'his anceſtors took to preſerve their family, 'nor did he imitate their zeal and diligence: 'for this reaſon, the Sovereign Lord aban-'doned him, and brought him to puniſhment. 'Heaven did not ſupport him, becauſe he de-'viated from the paths of equity and juſtice. 'No kingdom, great or ſmall, in the four 'quarters of the world, can be deſtroyed, unleſs 'ſuch be the will of Heaven.'

Kou-vang, in the ſecond year of his reign, was attacked by a dangerous malady, which threatened his life; his brother, who tenderly loved

loved him, had recourſe to the *Chang-ti*, to beg, that a prince might be ſpared, whoſe life was ſo neceſſary for the welfare and happineſs of his people. 'Thou, O Lord! didſt place him 'on the throne, and eſtabliſh him the father of 'his people. Wilt thou then puniſh us by his 'loſs? If a victim be neceſſary to ſatisfy thy 'juſtice, I offer thee my life; I will yield it up 'as a voluntary ſacrifice, provided thou wilt 'preſerve my brother, my maſter and my 'ſovereign.'

Tchin-van, when ſeated on the throne, ſhewed the ſame reſpect for the Lord of the Univerſe: 'However high I may be exalted above the reſt 'of mankind,' ſays he, in the *Chou-king*, 'I am, 'nevertheleſs, one of the little ſubjects of the '*Chang-ti*: can I forget to render him homage?'

The prince *Kang-vang* ſeems to have been animated with the like ſentiments of religion. 'It appeared, during his reign,' ſays the *Chi-king*, 'that there was no other prince in China 'but the *Chang-ti*.' The fear of the Supreme Being was alone ſufficient to reſtrain all his ſubjects, and to confine them within the bounds of their duty. Honeſty was ſo prevalent at that time, that it was not neceſſary to intimidate the people, by exerciſing the ſeverity of penal laws.

Impriſonment was the only puniſhment inflicted on the guilty. The doors of the jails were thrown open in the morning; the priſoners went out to labour; and they again returned thither in the evening, without any compulſion, in order to paſs the night.

The *Chi-king* informs us, what ſentiments of gratitude *Chao-vang* entertained for the bleſſings beſtowed upon him by the *Chang-ti*.—'Re-'joice, my people,' ſaid he one day to the labourers; 'it is now only the end of ſpring, 'and you are about to gather in the fruits of 'autumn; your fields, but lately ſown, are al-'ready loaded with an abundant crop. Let 'thanks, therefore, be given to the *Chang-ti*, 'who enables us ſo ſoon to enjoy his beneficent 'gifts. For this reaſon, I will not wait until the 'end of autumn, to preſent myſelf before him, 'and to thank him for ſo ſudden a fertility.'

But, have no bad princes intervened in this ſucceſſion of good emperors? Did not a *Li-vang* forget the examples of his pious anceſtors, and give himſelf up to the caprice of his pride? The *Chi-king* obſerves, that the ſilence of the *Chang-ti* appeared then to be an enigma: one might have ſaid, that his Supreme Providence had belied itſelf; every thing proſpered with his

this wicked prince; the people were intimidated; even the cenſors of the empire applauded his errors.—'What, then,' ſays the *Chi-king*, 'is there no longer juſtice in Heaven? Shall 'the impious enjoy, peaceably, the fruit of 'their crimes? Attend,' adds it, 'and you will 'ſoon ſee, that the *Chang-ti* keeps his arm ſo 'long at reſt, in order only to ſtrike with re-'doubled force.' The people, indeed, haraſſed by oppreſſion, roſe up againſt that tyrant, killed the flatterers who ſurrounded his throne, and would have ſacrificed the prince himſelf to their fury, had he not eſcaped by a precipitate flight.

The celebrated emperor *Kang-hi* had no leſs juſt and exalted notions of the Deity. This may be eaſily perceived, from three remarkable inſcriptions which he wrote with his own hand, and which he gave to the Jeſuits in 1711, to ornament the front of their church at Pe-king—a building to the erecting of which he liberally contributed, by granting them ten thouſand ounces of ſilver.—The inſcriptions are as follow:

Inſcription on the Front.

'TO THE TRUE PRINCIPLE OF ALL THINGS.'

Inſcription

Inſcription on the Firſt Column.

HE HAD NO BEGINNING, AND HE WILL
'HAVE NO END. HE CREATED ALL
'THINGS IN THE BEGINNING; HE ALONE
'GOVERNS, AND IS THE TRUE LORD OF
'ALL.

Inſcription on the Second Column.

'HIS GOODNESS AND JUSTICE ARE IN-
'FINITE; HE ENLIGHTENS, SUPPORTS
'AND REGULATES ALL THINGS WITH
'SUPREME AUTHORITY, AND WITH SOVE-
'REIGN JUSTICE.'

The emperor *Yong-tching*, who ſucceeded *Kang-hi*, expreſſes himſelf in terms equally proper reſpecting the Supreme Being. Father *Contancin* has given us an edict in which that prince makes a kind of confeſſion of his faith, and declares to his people the object of his worſhip, and what ought to be that of his ſubjects. This edict was publiſhed throughout the whole empire, poſted up in the croſs-ſtreets of every city, and inſerted in the public Gazette. As it is in proper place, we ſhall here relate the circumſtances which gave riſe to this declaration.

A ſuper-

A ſuperintendant of two provinces wrote to the emperor, that, in every place where temples had been erected in honour of the God of Armies, *Lieou-mong*, the locuſts, and other kinds of vermin, did no damage to the fields; and that, on the contrary, thoſe diſtricts in which he was not honoured, had become a prey to all the ravage and deſtruction which theſe inſects generally occaſion. Other great mandarins had alſo propoſed to him various ſuperſtitious expedients, to procure rain, or fine weather, according as the neceſſity of the times required. In anſwer to all theſe repreſentations, the emperor publiſhed the following declaration:

'Some of the principal officers of our pro-
'vinces have given a wrong interpretation to
'the meaning of our orders, tranſmitted to
'them, reſpecting the means of preventing the
'damage occaſioned in the country by de-
'ſtructive inſects, and have underſtood them
'in a ſenſe quite different from our intention.
'They have erroneouſly concluded, that I have
'fallen into the ridiculous error of thoſe who
'believe in the ſpirits called *couei-chin*, as if I
'imagined, that prayers offered up to theſe
'pretended beings, could remedy our preſent
'afflictions.

'afflictions. My meaning, therefore, is as fol
'lows:

'Between the *Tien* and man there is a rela-
'tion, a certain and infallible correſpondence,
'as to what concerns puniſhments and rewards.
'When our plains are defolated, either by inun-
'dations, drought or inſects, what is the cauſe of
'our calamities? They, perhaps, proceed from
'the emperor himſelf, who deviates from that
'integrity and juſtice ſo neceſſary for good go-
'vernment, and thereby lays the *Tien* under the
'neceſſity of employing theſe puniſhments, to
'bring him back to a ſenſe of his duty. Per-
'haps they may be occaſioned by the principal
'officers of the province upon which theſe
'misfortunes have fallen, in not conſulting the
'public good, and neglecting to take juſtice as
'the rule of their conduct—And may not theſe
'calamities be owing to the governors of cities,
'who neither act with equity, nor give the
'people good examples and ſuitable inſtruc-
'tion, or becauſe, in certain provinces and
'diſtricts, they violate the laws, contemn eſta-
'bliſhed cuſtoms, and lead diſorderly lives?
'The heart of man being then corrupted, that
'happy union which ought to ſubſiſt between
'him and the *Tien*, is interrupted and diſturbed,

'and endleſs misfortunes overtake us: for, 'when men here below come ſhort of their 'duty, that beneficent regard which the *Tien* 'had for them, becomes changed.

'Convinced of the truth of this infallible 'doctrine, when I am informed, that ſome pro- 'vince ſuffers, either by long drought, or ex- 'ceſſive rains, I ſearch my own heart care- 'fully, examine my paſt conduct, and think of 'reforming thoſe irregularities which may have 'crept into my palace. Evening and morning, 'and all the day long, do I confine myſelf 'within the bounds of fear and reſpect. I en- 'deavour to give the *Tien* convincing proofs 'of my uprightneſs and piety, in hopes that, 'by a regular life, I ſhall be able to make the '*Tien* change the reſolution which he hath 'formed, of puniſhing us. It is in your power, 'O ye great officers who govern provinces! it 'is in your power to aſſiſt me; it is in yours, 'ye people, ſoldiers, and others, of whatever 'quality or condition ye be, it is in your power 'to acquit yourſelves alſo of this duty: humble 'yourſelves with fear; examine your own con- 'duct; ſtrive to attain to perfection, aid and mu- 'tually exhort one another; reform your man- 'ners; endeavour to correct your errors; repent

'of

'of your crimes; follow the paths of truth; ſhun 'thoſe of error; and be aſſured, that if we, on 'our parts, perfectly diſcharge all our duties, 'the *Tien* will ſuffer himſelf to be moved by 'our well-regulated conduct, and will grant us 'his peace and protection. Theſe injunctions 'I cannot too often repeat. To prevent calami-'ties, there are no means more certain, than 'to keep a ſtrict watch over ourſelves, to live 'in fear, and to ſtrive for perfection. When 'they tell you to pray, and to invoke ſpirits, 'what do they mean? It is, at moſt, only to 'implore their mediation, to repreſent to the '*Tien* the ſincerity of our reſpect, and the fer-'vour of our deſires. To pretend, therefore, 'in any manner, that theſe prayers, and theſe 'invocations, can remove our calamities, and 'avert misfortunes, while we loſe ſight of 'our duty, neglect to watch over our own con-'duct, live not in fear, and have not our hearts 'filled with reſpect towards the *Tien*, in order 'to move him, is attempting to draw water 'from the ſtream, after having ſhut up its 'ſource; it is omitting the eſſential part, and 'attaching ourſelves to that which is acceſſary 'only. How can you hope, by ſuch a conduct, 'to obtain the accompliſhment of your deſires?

'Hear

'Hear then again, what I think: I am clearly 'and fully perſuaded, that there is, between the 'Tien and man, a reciprocal union, and perfect 'correſpondence. I am far from giving in to 'the belief of thoſe ſpirits called *couei-chin*. It 'is for your inſtruction, O ye great officers! it is 'for you, that I have not diſdained to take up 'my pen, and to explain my thoughts in the 'cleareſt manner I could, in order that you 'may conform yourſelves to the ſentiments 'which I have expreſſed. This is the only 'cauſe of the preſent inſtruction.'

This doctrine of the exiſtence and attributes of the Supreme Being; of the worſhip and homage due to him, has ſubſiſted in China, pure and without change, during a long ſeries of ages. Indeed, if we conſult all the monuments and canonical works of this nation, and if we ſearch the ancient part of its annals, we ſhall not diſcover the leaſt veſtige of idolatry. The Chineſe hiſtory, ſo minute in its details, ſo accurate in pointing out every innovation in eſtabliſhed cuſtoms, makes no mention of any ſuperſtitious rite, contradictory to the belief and worſhip which we have juſt now attributed to the ancient Chineſe: it would have undoubtedly ſpoken of them with the ſame exact-

neſs

neſs as that with which it relates the eſtabliſhment of the ſect of the *Tao-ſſée*, and the introduction of the abſurd religion of the god *Fo*, an idol, brought from India in latter ages. The firſt of theſe two ſects was eſtabliſhed in China in the life-time of *Confucius*; the ſecond did not appear there till ſeveral centuries after: not that, in the time of that celebrated philoſopher, magic, and different errors, had not made conſiderable progreſs in ſeveral provinces. Owing to the troubled ſtate of the empire at that time, and the ſenſible corruption of manners, the people then might have even had ſome idols, and might have practiſed certain ſuperſtitious ceremonies; but no proof can be produced of this, drawn from the records of hiſtory.

The exiſtence of the Tribunal of Ceremonies, one of the ſupreme courts of the empire, muſt have greatly contributed to the preſervation of the ancient religious doctrine. To the judges who compoſe this tribunal, is aſſigned the care of inſpecting every thing that relates to religious worſhip: they are obliged to prevent innovations; to ſuppreſs popular ſuperſtitions, and to chaſtiſe, and brand with ſome mark of infamy, impious or licentious writers. Their ſeverity never pardons inſults offered to the

the Deity, or to good manners; and—*Some authors*, ſay the miſſionaries, *live with impunity in Europe, who, in China, would be brought to immediate puniſhment.* The ancient doctrine of the *Tien* has always found ſupport in this tribunal; and it is to the conſtant uniformity of its decrees, that it is indebted for being at preſent the eſtabliſhed and prevailing religion. We will allow, that the mandarins themſelves, who form this tribunal, may ſometimes, in ſecret, and in their houſes, give themſelves up to ſuperſtitious practices; but this perſonal attachment to particular acts of worſhip has no influence over their public conduct: when they ſit on their benches, they know no other religion but that of the ſtate.

CHAP. II.

ANCIENT SACRIFICES OF THE CHINESE. THEIR FIRST TEMPLES.

THE firſt ſacrifices which the Chineſe inſtituted in honour of the *Chang-ti*, were offered up to him on the *Tan* in the open fields, or on ſome mountain. The *Tan* ſignifies

nifies *a quantity of ſtones thrown together in a round form*, or ſimply *a round heap of earth*.

Around the *Tan* was raiſed a double fence, called *Kiao*, compoſed of turf and branches of trees. In the ſpace left between the fences, were erected two leſſer altars on the right and left, upon which, immediately after the ſacrifice offered up in honour of the *Tien*, they ſacrificed alſo to the *Cheng*, that is to ſay, to the ſuperior ſpirits of every rank, and to their virtuous anceſtors.* The ſovereign alone, whom they conſidered as the high prieſt of the empire, had the right of ſacrificing on the *Tan*. The moſt eſteemed commentators of the ancient books, and all the writers who have examined the ancient religious doctrine of the Chineſe, agree, that this cuſtom of making offerings to the *Chen* and the *Cheng*, after hav-

The Chineſe, by *Chen* and *Cheng*, mean good ſpirits of every order, and the ſouls of juſt men, which, after being freed from their mortal covering, the body, are admitted, as a reward for their virtues, to participate in the happineſs of the Supreme Being. *Confucius* and the other celebrated ſages of this nation are among that number. Even at preſent the Chineſe give the honourable title of *Cheng* to the empreſs-mother, and to the emperor; and they ſay alſo *Cheng-mou*, the *holy mother*; *Cheng-Tchou*, the *holy father*.

ing ſacrificed to the *Chang-ti*, may be traced back to the earlieſt ages, that it was practiſed by *Fo-hi* himſelf, and tranſmitted from generation to generation by his ſucceſſors, who preſerved it in its purity, and free from the mixture of any other rites during the continuance of the three firſt dynaſties. The ſame writers add, that the ancient emperors and their ſubjects, in addreſſing their ſupplications and vows to the *Chang-ti*, conſidered him as the ſovereign lord of the univerſe, clothed with all that power which was neceſſary to ſatisfy them with regard to the different objects of their requeſts; but that in offering up their prayers to ſpirits, and to their anceſtors, they only implored their protection and mediation with the *Chang-ti*. Hence, no doubt, proceeds the different modes of expreſſion uſed to denote theſe two kinds of ſacrifices:—*They pray to the Chang-ti*; *they make known to their anceſtors, and in honour of them practiſe reſpectful ceremonies.* It was not always neceſſary that the emperor ſhould offer up ſacrifice to the *Chen* and the *Cheng*; any other perſon might ſupply his place in this religious duty.

In the early ages, when the empire, confined within narrow boundaries, preſented only a

ſmall ſtate and a riſing population, a ſingle mountain was ſufficient for the ſacrifices of the *Chang-ti*. While the ſovereign and his miniſters, ſhut up within the double fence of branches and turf, were rendering their homage to the Supreme Being, their ſubjects with reſpectful ſilence took their ſtations near the *Kiao*, or on the declivity of the mountain: but in proceſs of time, the empire having become conſiderably enlarged, *Hoang-ti* appointed four principal mountains ſituated in the extremities of his ſtates, and which correſponded with the four quarters of the world, to be ever after places particularly conſecrated, and ſet apart for the religious worſhip of the whole nation. In the courſe of every year, the prince went ſucceſſively to offer up ſacrifice upon one of theſe mountains, and thence took occaſion to ſhew himſelf to his people, and to inform himſelf of their wants, that he might endeavour to relieve them, and to re-eſtabliſh good order by reforming every abuſe.

Since the emperors *Yao* and *Chun*, more diſtinct notions have been entertained reſpecting theſe ſacrifices. We read in the *Chou-king*, and other fragments of the ancient Chineſe hiſtory, that *Chun* ordained, 1ſt. That at the ſecond

ſecond moon, in which the vernal equinox fell, the ſovereign ſhould repair to the mountain *Tai-chan*, ſituated in the moſt eaſtern part of China, and there offer ſacrifice on a *Tan* within the fence of the *Kiao*, to beg that Heaven would deign to watch over the ſeed committed to the earth, and then beginning to ſpring up. 2dly, That at the fifth moon, in which the ſummer ſolſtice happened, the ſovereign ſhould perform the ſame ceremonies on the ſouthern mount, and implore Heaven to diffuſe a kindly warmth through the bowels of the earth to add vigour to its foſtering power, and give effect to its nutritive qualities. 3dly, That at the eighth moon, at which time the autumnal equinox fell, ſacrifice ſhould be offered on the weſtern mountain to procure an abundant crop, and to prevent inſects or deſtructive vermin, drought, or exceſſive moiſture, winds, and all injuries of the air, from deſtroying the riſing hopes of the labourer, and the productions of the earth deſtined for the uſe of man: And laſtly, That at the twelfth moon, after the winter ſolſtice, ſacrifice ſhould be offered up on the northern mountain, to thank Heaven for all the bleſſings received in the courſe of

the year, and to ſolicit a continuance of them through that which was about to commence.

This cuſtom of going in ſucceſſion to ſacrifice upon one of theſe four mountains called the *See-yo*, ſubſiſted a long time after *Hoang-ti*. The emperors of the dynaſty of *Tcheou* added ſome other ceremonies, and a fifth mountain ſituated in the middle of their ſtates, or which at leaſt was ſuppoſed to form a centre to the other four. Since that time they have been called the five *Yo*, or the five mountains of ſacrifice.

This inſtitution, which ſubjected the emperor to regular journies, was however found to be attended with certain inconveniencies. When the emperor was deliberating upon any affair of importance; when he had convoked his council, or aſſembled the members of any tribunal for the diſpatch of buſineſs, it was impoſſible, it even might have been dangerous for him to be regularly abſent at ſuch a diſtance from the capital, on the commencement of the four ſeaſons. Beſides, old age, and its concomitant infirmities, the ſeverity of the weather, or bad roads, might be ſufficient reaſons to free him from the obligation of undertaking theſe fatiguing journies. The means deviſed

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in order to obviate theſe inconveniencies, were to conſecrate ſome ſpot in the neighbourhood of his palace, which might be ſubſtituted for the *Yo* on all occaſions, when it was either inconvenient or impoſſible for the ſovereign to repair to the mountains of ſacrifice. An edifice was there erected, which at once repreſented the *Kiao*, the *Tan*, and the *Hall of Anceſtors*, and in this the emperor ſacrificed, when he could not be abſent from his palace.

The Hall of Anceſtors made part of this edifice, becauſe it was neceſſary for thoſe who offered ſacrifice to the *Chang-ti*, to repair firſt to this hall, and acquaint their anceſtors what they were about to perform. Thither alſo they returned after ſacrificing, to thank the ſame anceſtors for the protection they had procured them from the *Chang-ti*, who had not diſdained to receive the homage of their vows. They then offered up in honour of them a ſacrifice of thankſgiving, and performed certain ceremonies to ſhew their reſpect.

This edifice received a different name and a new form under each of the three firſt dynaſties. The *Hia* called it *Ché-ché, the Houſe of Generations and Ages*, or, according to the interpretation of Father *Amiot, a Temple in ho-*

nour of him, who made generations and ages. It contained within its circumference five ſeparate halls appropriated for different purpoſes. Theſe halls had neither paintings nor ornaments of any kind; they preſented only four bare walls in which windows were conſtructed for the admiſſion of light. The ſtaircaſe that conducted to the principal entrance conſiſted of nine ſteps.

The *Chang* named this temple *Tchoung-ou*, or the *Renewed Temple.* It was employed for the ſame purpoſes, but it was much richer and better ornamented. The five ſeparate halls were adorned with columns, over which were placed other columns that ſupported a ſecond roof.

The ſame temple, under the dynaſty of *Tcheou*, received the name of *Ming-tang*, or the *Temple of Light.* The emperors of that family thought they could bring back religious worſhip to its primitive purity, by imitating, in a ſtricter manner than their anceſtors, the ſimplicity of the ancients. They ornamented their temple neither with ſuperb columns, nor ſplendid roofs. The five halls were ſeparated only by plain walls; one of them was the place of ſacrifice; the other four

four contained all thoſe things which were neceſſary for ſacrificing. This rude edifice had four gates covered with fine moſs, repreſenting the branches of which the double fence of the ancient *Kiao* were formed. This fine moſs covered alſo the ridge of the roof, and the whole building was encompaſſed by a canal, which was filled with water at the time ſacrifices were offered up. To this principal temple, a ſecond was added, which they named *Tſing-miao*, that is to ſay, the *Temple of Neatneſs*. This laſt temple was uſed only for purifications and ceremonies, practiſed in honour of anceſtors; the firſt was entirely conſecrated to the worſhip of the *Chang-ti*.

Pe-king contains at preſent two principal temples, the *Tien-tan* and the *Ti-tan*; in the conſtruction of which, the Chineſe have diſplayed all the elegance and magnificence of their architecture. Theſe two temples are both dedicated to the *Chang-ti*, but under two different titles; in the one he is adored as the *Eternal Spirit*, in the other as *the Spirit that created and preſerves the world*. The ceremonies with which modern ſacrifices are accompanied, are greatly multiplied, and nothing can equal the ſplendour and magnificence with

which the emperor is ſurrounded, when he performs this ſolemn and ſacred duty. He alone in quality of father, and head of the great family of the nation, has a right to offer up ſacrifice to the *Chang-ti:* it is in the name of all the people that he prays and ſacrifices. Some time before the day fixed for this important ceremony, the monarch, the grandees of his court, the mandarins, and all thoſe who by their employments are qualified to aſſiſt, prepare themſelves by retirement, faſting, and continence. During that time the emperor gives no audience, and the tribunals are entirely ſhut. The mandarins of the Tribunal of Crimes, and every perſon who has been diſgraced, is incapacitated from performing any office in theſe grand ceremonies. Marriages, funerals, rejoicings, entertainments, and feſtivals of every kind are then forbidden. On the day appointed for the ſacrifice, the emperor appears with all the pomp and magnificence of power. His train is compoſed of an innumerable crowd, a multitude of princes, lords, and officers ſurround him, and his march towards the *Tien-tan* reſembles a real triumph; the magnificence of every thing that appears in the temple correſponds to that

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of the ſovereign; the vaſes, and all the utenſils employed in ſacrificing are of gold, and cannot be applied to any other purpoſe; even the inſtruments of muſic are of enormous magnitude, and are never uſed any where elſe. If the emperor however never diſplays more pomp and grandeur than when he walks in proceſſion to the *Tien-tan*, he on the other hand never appears more humbled and dejected than during the time he is ſacrificing. By the manner in which he performs his proſtrations, rolls in the duſt, and ſpeaks of himſelf to the *Chang-ti* in terms of the moſt abject ſubmiſſion, it may be eaſily perceived, that he aſſumes ſo much pomp and ſplendour only for the purpoſe of declaring, in a more ſenſible and ſtriking manner, the infinite diſtance which is between the Supreme Being and man.

The ceremony in which the emperor opens and tills the earth with his own hands, is one of the moſt ancient of China. We muſt not imagine that this inſtitution is merely of a political nature, and eſtabliſhed for the encouragement of agriculture; even conſidered in this view, it would do honour to the legiſlature, but it is certain that this ceremony of plowing up the earth has always been conſidered

fidered and practiſed in China as an act of religion. It is expreſsly ſaid in the *Li-ky*, one of the ancient canonical books, that it is for the *Tſi (ſacrifice to Heaven)* that the emperor himſelf tills the earth in the *Kiao* of the ſouth; it is to preſent an offering to him of the grain which has been gathered from it. It is alſo for the *Tſi*, that the empreſs and princeſſes breed ſilk-worms in the *Kiao* of the north; it is in order to make veſtments for ſacrificing.—If the emperor and princes till the earth; if the empreſs and princeſſes breed ſilk-worms, it is to ſhew that reſpect and veneration, which they entertain for the Spirit who rules the univerſe; it is to honour him according to the ancient and ſublime doctrine.

It may be eaſily ſeen by ſeveral other hiſtorical monuments, that the ceremony of tilling the earth has been, from its origin, an inſtitution purely religious, and that it has always formed a part of the Chineſe worſhip. The emperor even at preſent prepares himſelf for it by faſting three days; he begins it by a ſolemn ſacrifice, and the corn gathered from the field, which he ſows, is reſpectfully depoſited in a ſacred granary, and reſerved for grand ſacrifices to the *Chang-ti*.

CHAP.

CHAP. III.

SECT OF THE TAO-SSE.

THE ſect of the Tao-ſſé was founded by a philoſopher named *Lao-kiun*, or *Lao-tſe*, who came into the world in the year 603 before the Chriſtian æra. His father was only a poor peaſant, who from his infancy lived in a rich family as an inferior domeſtic, and had attained to the age of ſeventy without having made choice of a wife, but at length united himſelf to a woman of the ſame rank, who was then in her fortieth year. The wonderful deſtiny of their ſon was foretold, according to popular report, by many remarkable circumſtances which attended his birth. His mother, who happened to be one day in a retired place, conceived all on a ſudden, being impreſſed by the vivifying virtue of heaven and earth. She carried the fruits of her womb for the ſpace of eighty years, but the maſter ſhe ſerved, enraged at her going with child ſo long, drove her from his houſe, and reduced her to the neceſſity of wandering about through the country. At length, under a plum-tree,

ſhe brought forth a ſon, whoſe hair and eyebrows were entirely white. She at firſt gave him the name of the tree under which he had been born; but perceiving afterwards that the lobes of his ears were uncommonly long, ſhe thence took occaſion to form a ſurname, and called him, *Plum-tree-ear Ly-eul.* The people afterwards, ſtruck with the whiteneſs of his hair, named him the *grey-haired child Lao-tſe.*

We have little account of this philoſopher during his infancy; but when he had reached a certain age, he was appointed librarian to one of the emperors of the dynaſty of *Tcheou*, who afterwards raiſed him to the rank of an inferior mandarin. His firſt employment, which placed him amidſt books, inſpired him with an ardent deſire for ſtudy; to this he entirely gave himſelf up, and acquired by cloſe application a profound knowledge of hiſtory and of ancient ceremonies. He died at *Ou* in an advanced age. The principal work he left to his diſciples is the book *Tao-te*, which is a collection of five thouſand ſentences.

The morality of this philoſopher has a great reſemblance to the doctrines of Epicurus. It conſiſts principally in baniſhing all vehement deſires, and ſuppreſſing impetuous paſſions, capa-

capable of diſturbing the peace and tranquillity of the ſoul. According to him, the care of every wiſe man ought to be employed only in endeavouring to live free from grief and pain, and in ſtriving to glide gently down the ſtream of life, devoid of anxiety and care; and, in order to arrive at this ſtate of happy repoſe, he exhorts his followers to baniſh all thoughts of the paſt, and to abſtain from every vain and uſeleſs inquiry into futurity: to plan out vaſt deſigns, to be haraſſed with a ſolicitous deſire of executing them with ſucceſs; to give one's ſelf up to the tormenting cares of ambition; to ſeek for riches, and to become a prey to the ſordid paſſion of avarice, is, according to this philoſopher, to live not for one's ſelf, but for poſterity: and is he not a fool who ſacrifices his repoſe and mental tranquillity, to procure happineſs to others, or to enrich a ſurviving ſon or nephew? Even when in purſuit of felicity for ourſelves, *Lao-tſé* recommends moderation both in the deſire which incites us to ſeek for it, and in our exertions to obtain it: for he does not account that to be real felicity which is accompanied with pain, care, and diſguſt.

The diſciples of this philoſopher afterwards changed

changed the doctrine which he had left them. As that paſſive ſtate, that apathy and perfect tranquillity of mind to which they endeavoured to attain, was continually diſturbed and interrupted by the fear of death, they declared that it was poſſible to diſcover a compoſition from which a drink might be made that would render mankind immortal. This fooliſh idea firſt led them to the ſtudy of chemiſtry, afterwards to ſearch for the philoſophers ſtone, till at length they gave themſelves up to all the wild extravagancies of magic.

The deſire and hope of avoiding death by the diſcovery of ſo valuable a liquor, gained a number of partiſans to this new ſect; the great, wealthy individuals, and eſpecially thoſe of the female ſex, naturally full of curioſity, and more attached to the pleaſures of life, ſhewed the greateſt eagerneſs to be inſtructed in the doctrine of the diſciples of *Lao-tſe*. Magical practices, the invocation of ſpirits, and the art of foretelling future events by divination, made rapid progreſs throughout all the provinces of the empire. The credulity of the emperors themſelves, gave an air of truth to the error; and the court was ſoon filled with an innumerable crowd of theſe falſe doctors, who were

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now honoured with the diſtinguiſhed title of *tien-ſſé—celeſtial doctors*. The emperor *Tſin-chi-hoang-ti*, the Omar of China, ſo famous for burning libraries, and for his hatred to men of letters, ſuffered himſelf to be perſuaded that there was a liquor which would render men immortal; and he cauſed long ſearch to be made for this ambroſia throughout many of the neighbouring iſlands. *Vou-ti*, fifth emperor of the dynaſty of the *Han*, ſhewed a paſſionate deſire for the ſtudy of magical books. Death had deprived this prince of a favourite miſtreſs, whom he ardently loved, and whoſe loſs he ſo much lamented, that no length of time could alleviate his grief. One of theſe impoſtors, *Tao-ſſée*, found means, by incantations, to indulge the emperor with a ſight of the woman whom he ſo tenderly loved. He cauſed her to appear before the eyes of the prince; and this apparition attached him more and more to the extravagant notions of the new ſect. All the remonſtrances of his miniſters were without effect. Grieved at ſeeing this infatuation, one of the grandees of the empire, happening one day to be in the emperor's preſence when the myſterious beverage was brought him, ſuddenly ſeized the cup, and drank up the whole liquor.

liquor. Enraged at this act of aſſurance, the monarch cauſed him to be arreſted, and gave orders for putting him to death. *Your order is of no avail,* ſaid the courtier, without any emotion; *it is not in your power to deprive me of life, ſince I have now rendered myſelf immortal: however, if I am ſtill ſubject to the power of death, your majeſty owes me much obligation, ſince you muſt be effectually convinced, that this liquor has not that virtue which is attributed to it, and that theſe impoſtors deceive you.* This anſwer ſaved the courtier's life; but it did not reform the monarch. Though he had often drunk the liquor of immortality, his health began to decline; and, after being made ſenſible of his mortality, he died, ſadly deploring his own folly and credulity.

The death of their patron did not, in the leaſt, retard the progreſs of the ſect. Temples, conſecrated to ſpirits, reared their heads in every corner of the empire; and two of the moſt celebrated of the *Tao-ſſe* were authoriſed to maintain public worſhip there, after the form which had been appointed for them. At the ſame time, they diſtributed and ſold, at a dear rate, to the people, ſmall images, upon which was repreſented that immenſe crowd, both of men

men and ſpirits, with which they had peopled the heavens, and which they named *Sien-gin*—*Immortals*. Theſe, by their command, were worſhipped as ſo many diſtinct deities, independent of the Supreme Being: ſeveral of the ancient kings were, in like manner, metamorphoſed into gods, whom they alſo invoked.

Under the *Tang*, this ſuperſtition ſtill continued. The founder of that dynaſty erected and conſecrated a magnificent temple to *Lao-tſe* himſelf; and another emperor of the ſame family cauſed the ſtatue of this philoſopher to be placed with great pomp and ſolemnity in his palace.

The doctors *Tao-ſſe* increaſed in number, and they became more powerful than ever, under the dynaſty of *Song*. Every fraud and deceit that cunning can ſuggeſt, or ingenuity invent, were employed by theſe impoſtors, to increaſe the reputation of their doctrine, and to inſinuate themſelves into the confidence of princes. One obſcure night, they ſuſpended, at one of the gates of the imperial city, a book full of myſtic characters, and magical figures. At break of day, they ſent notice to the emperor of the ſudden appearance of this book, and publicly declared that it had fallen from heaven.

The credulous monarch, followed by a numerous train, immediately repaired, on foot, to the ſpot, in order to take poſſeſſion of the precious volume; and, having received it into his hands, in the moſt reſpectful manner, he carried it, as in triumph, to his palace, and ſhut it up in a golden box. The eighth emperor of the ſame dynaſty of *Song*, carried his ſuperſtitious veneration for a celebrated *Tao-ſſé* ſo far, that he publicly ordered him to be worſhipped under the name of *Chang-ti*. Until that epocha, the moſt zealous partiſans of *Lao-tſé* had always reſerved this name for the Supreme Being only, whom they conſidered as infinitely ſuperior to the new deities which they themſelves had created. This impiety ſhocked and diſguſted the whole ſages of the nation, and made them predict the approaching ruin of that dynaſty, as a juſt puniſhment for ſuch an odious profanation. A learned *Calao* ſeems to allude to this circumſtance, when ſpeaking of the fall of that family: 'At that time,' ſays he, 'the emperor *Hoei-tſong* gave, contrary to the dictates of reaſon, 'the quality of the Supreme God to a man. 'This God, the greateſt and moſt venerable of 'all the celeſtial ſpirits, was ſenſible of the in-'jury done him: he ſeverely puniſhed the im-'piety

'piety of the prince, and entirely deſtroyed his 'family.'

Time, which generally draws aſide the veil of illuſion and impoſture, gave new ſtrength and vigour to this contemptible ſect; from age to age it acquired additional influence; the protection of princes; the ſupport of the great; the ſcenes of admiration, or terror, employed by cunning and deceit to ſtrike the minds of the ignorant people, all concurred to perpetuate and ſpread it, in ſpite of the continual oppoſition made to it by the wiſer part of the nation, and the bold remonſtrances which were preſented to the emperor. The following was addreſſed by four miniſters, in 1496, to *Hiao-tſong*, a prince of the dynaſty of the *Ming*, who was entirely devoted to the *Tao-ſſé*: 'Since 'the foundation of your auguſt dynaſty,' ſay they to him, 'even till towards the end of the 'reign of *Yng-tſong*, your predeceſſors were 'particularly careful not to ſuffer any to ap-'proach their perſons but men of wiſdom, pro-'feſſors of ſound doctrine. At preſent, all re-'ſpect for the *Tien* hath ceaſed; error triumphs, 'and audacity is united with ſuperſtition. If 'the prince, inſtead of applying himſelf to 'the cares of government, ſuffers his views to

'be directed to other objects; if he turns aſide
'from the true doctrine, he is ſeduced by error,
'and gives a dangerous example, as experience
'and hiſtory atteſt. To ſearch for the ſecret of
'making gold and ſilver, or of compoſing a
'liquor which may procure immortality to
'man, is an error condemned by our ſages, and
'a knowledge forbid, under pain of the ſevereſt
'puniſhment, by all our ancient and moſt en-
'lightened princes. The unhappy fate of *Hien-*
'*tſong*, of the dynaſty of the *Tang*, muſt be at-
'tributed to the liquor which he drank to
'render himſelf immortal. The temple of the
'idols, which your majeſty adores, has been
'lately conſumed by fire. Had theſe ſpirits the
'power which is attributed to them, why were
'they not able to ſave their temple? If they
'are unable to preſerve themſelves, how can
'they give protection to us. The phenomena
'which ſtrike us, are ſo many warnings, to in-
'duce us to alter our conduct. The light of the
'ſun, which appears to be diminiſhed, the
'noiſe that is heard in the air, and thoſe vio-
'lent convulſions which agitate the earth, are
'not vain prognoſtics. Our zeal for the glory
'and intereſts of your majeſty will not permit
'us to remain ſilent, while we behold ſo many
'prodigies

'prodigies, which are capable of arouſing the 'moſt inſenſible among us.' The emperor applauded the zeal of his miniſters; but he neither altered his conduct nor opinions.

The *Tao-ſſé*, at preſent, offer up three different victims to the ſpirit which they invoke—a hog, a fowl and a fiſh. The ceremonies which they uſe in their incantations are various, according to the imagination and addreſs of the perſon who practiſes them. Some drive a ſharp ſtake into the earth; others trace out fantaſtical figures on paper, and accompany each ſtroke of the pencil with grimaces and horrible cries, while others make a hideous and frightful noiſe with kettles and ſmall drums: ſometimes they chance to ſucceed, but all their operations generally end in nothing.

A great number of theſe *Tao-ſſé* in China pretend to be fortune-tellers. Although they have never ſeen the perſon who conſults them, they addreſs him by his name, give a particular account of his whole family, deſcribe the ſituation of his houſe, tell him the names and number of his children, and twenty other particularities, which they are cunning enough to learn before-hand, by ſome means or other. Some of theſe diviners, after their myſtical invoca-

tions, cauſe the figure of the chief of their ſect to appear in the air, or that of ſome other of their gods: others command their pencil to write of itſelf; and the pencil, without being touched, immediately traces out, on paper, or on ſand, an anſwer to the queſtions aſked, or to the advice requeſted. Sometimes they make every perſon in a houſe appear, in ſucceſſion, on the ſurface of a baſon filled with water, and ſhew, as in a magic picture, all the revolutions that are about to happen in the empire, and the future dignities to which thoſe will be raiſed who join their ſect.

The chief of the *Tao-ſſé* is inveſted by government with the dignity of grand mandarin, which his ſucceſſors enjoy, and he reſides in a town of the province of *Kiang-ſi*, where he inhabits a ſumptuous palace. The ſuperſtitious confidence repoſed in him attracts an immenſe concourſe of people, who flock thither from every part of the empire; ſome go to ſeek a cure for their diſeaſes; others, to conſult reſpecting what may befal them afterwards, and to get an inſight into futurity. The *Tien-ſſé* diſtributes ſmall bits of paper, filled with magical characters, to all around him, who depart ſatisfied, and without regretting either the fatigue or expence which generally attends theſe pious pilgrimages.

CHAP.

CHAP. IV.

SECT OF THE GOD FOE, OR FO.

THIS ſect, ſtill more pernicious, and much wider diffuſed throughout China than the preceding, came originally from India. The doctors *Tao-ſſé* had promiſed to a prince of the *Tchou*, and brother of the emperor *Ming-ti*, to make him enter into communion with the ſpirits. This credulous and ſuperſtitious prince, having heard of a celebrated ſpirit in India, named *Fo*, by continued importunities prevailed on his brother to ſend an embaſſy to this foreign deity. The officer who was charged with this commiſſion ſet out, accompanied by a train of ſeventeen perſons, and directed his courſe towards India. As ſoon as he arrived at the place of his deſtination, he found there only two *Cha-men*, or votaries of *Fo*, whom he carried with him to China. He collected, at the ſame time, ſeveral images of the god *Fo*, or *Boudha*, painted on fine chintz, with forty-two chapters of the canonical books of the Indians, which he placed, together with the images, upon a white horſe. This embaſſy returned to

the imperial city in the eighth year of the reign of *Ming-ti*, and the ſixty-fifth of the Chriſtian æra. All hiſtorians agree, that the doctrines and worſhip of *Foe* were at that epocha firſt introduced into China, where, in a ſhort time, they made a rapid progreſs.

We have no certain knowledge of the birth-place of this pretended god. His followers relate that he was born in one of the kingdoms of India, ſituated near the line, and that his father was a king. They aſſure us that his mother, who was named *Mo-yé*, brought him into the world by the left ſide, and that ſhe expired ſoon after her delivery; that at the time of her conception, ſhe dreamed that ſhe had ſwallowed an elephant, and that this ſtrange dream gave birth to the particular veneration, which the kings of India have always ſhewn for a white elephant. 'As ſoon as 'this extraordinary child was born,' add they, 'he had ſtrength enough to ſtand erect without aſſiſtance; he walked ſeven ſteps, and 'pointing with one hand to the heavens, and 'with the other to the earth, cried out—*In 'the heavens and on earth there is no one but me 'who deſerves to be honoured.*'

At the age of ſeventeen he eſpouſed three wives,

wives, by one of whom he had a ſon called by the Chineſe *Mo-heou-la.* At nineteen he abandoned his home, his wives, his children, and all the cares of life, and retired to a vaſt deſert followed by four philoſophers, to whoſe care he committed himſelf. At the age of thirty, he felt himſelf all on a ſudden filled with the divinity, and he was metamorphoſed into *Fo* or *Pagod*, according to the expreſſion of the Indians. He had no ſooner become a god, than he thought of eſtabliſhing his doctrine, and of proving his celeſtial miſſion by performing miracles. The number of his diſciples was immenſe, and they ſoon ſpread his ridiculous errors through every part of India, and the higher extremities of Aſia.

The prieſts attached to the worſhip of *Fo* are called *Talapoins* by the Siameſe, *Lamas* by the Tartars, *Ho-chang* in China, and *Bonzes* in Japan; they are generally known by Europeans under the latter appellation.

One of the principal errors propagated by *Fo* is the doctrine of the metempſychoſis, of which he appears to have been the inventor. As he lived five hundred years before Pythagoras, and as we know that the Grecian philoſopher travelled through Egypt, and ſeveral parts

parts of India, there can ſcarcely be a doubt of his having borrowed this notion from ſome of the diſciples of *Fo*. This doctrine of the tranſmigration of ſouls has given riſe to that multitude of idols, which are reverenced in every place where the worſhip of *Fo* is eſtabliſhed. Quadrupeds, birds, reptiles, and the vileſt animals had temples, and became objects of public veneration, becauſe the ſoul of the god in his tranſmigrations and metamorphoſes might have inhabited their bodies.

We ſhall conclude this chapter with the account given by the bonzes of this pretended deity. He had attained to the age of ſeventy-nine, when he perceived by his feebleneſs and infirmities, that his borrowed divinity could not prevent him from paying the debt of nature like other men. He was unwilling to leave his diſciples without revealing to them the whole ſecret and hidden myſteries of his doctrine. Having therefore called them together, he declared, that till that moment he had always thought proper to ſpeak to them in parables, and that for the ſpace of forty years, he had diſguiſed the truth under figurative and metaphorical expreſſions; but being on the point of bidding them a long farewel, he would diſcloſe

diſcloſe his real ſentiments, and unveil the whole myſtery of his wiſdom. *Learn then*, ſaid he, *that there is no other principle of all things, but a vacuum and nothing; from nothing all things have ſprung, to nothing they muſt again return, and there all our hopes end.*

An infinitude of fables were ſpread by his diſciples after his death. They affirmed that their maſter was ſtill in life, that he had been already born eight thouſand times, and that he had appeared ſucceſſively under the figures of an ape, lion, dragon, elephant, &c. Among his diſciples, there was one who had been dearer to him than all the reſt, to whom he committed his moſt ſecret thoughts, and whom he entruſted with the care of propagating his doctrine; he is called by the Chineſe *Moo-kia-yé*. He deſired him never to attempt to ſupport his tenets by proofs and long reaſoning, and commanded him to put only at the beginning of the books which he publiſhed: *Thus have I learned.* In one of his works the ſame *Fo* had made mention of another maſter ſtill more ancient than himſelf, whom the Chineſe name *O-mi-to*, and the Japaneſe *Amida*. The bonzes aſſure us that the latter became ſo eminently holy, that it is at preſent ſufficient only to invoke

voke him in order to obtain immediate pardon for the greateſt crimes: The Chineſe therefore on almoſt every occaſion have continually in their mouth theſe two names, *O-mi-to, Fo!*

CHAP. V.

SCHISM OF THE SECT OF FO. IMPOSTURE AND FRAUDS OF THE BONZES.

THE laſt words of the dying *Fo* occaſioned much trouble and diviſion among his diſciples. Some continued firmly to maintain the original doctrine, while others, embracing a ſecond, formed a ſect of atheiſts. A third party, who were deſirous of reuniting the two former, gave riſe to the celebrated diſtinction of the *external* and *internal doctrine*, one of which muſt naturally precede and diſpoſe the mind for receiving the other. 'The 'external doctrine,' ſay they, 'is to the *internal* 'what the mould is to an arch which the 'builder is about to raiſe; when the latter is 'conſtructed, the former is knocked down and 'becomes uſeleſs.' The caſe is the ſame with

the two laws, the *external* and *internal*; when we riſe to a knowledge of the ſecond, we ought to abandon the firſt.

We ſhall not here attempt to examine all the errors contained in this internal doctrine; its folly and abſurdity will be ſufficiently evident, if we only mention the ideas upon which it is founded. Nothing is the beginning and end of every thing that exiſts; from nothing our firſt parents derived their exiſtence, and to nothing they returned after their death. All beings are the ſame, their only difference conſiſts in their figure and qualities. A man, a lion, or any other animal may be formed of the ſame metal; if theſe different pieces are afterwards melted, they will immediately loſe their figure and qualities, and together form only one ſubſtance. Such is the caſe with all beings, whether animate or inanimate; though different in ſhape and qualities, they are ſtill the ſame thing ſprung from the ſame beginning, which is nothing. This univerſal principle is extremely pure, exempt from all change, exceedingly ſubtle and ſimple; it remains continually in a ſtate of reſt; has neither virtue, power, nor intelligence; beſides, its eſſence conſiſts in being free from action, without

without knowledge and without deſires. To obtain happineſs, we muſt endeavour by continual meditation, and frequent victories over ourſelves, to acquire a likeneſs to this principle; and to obtain that end, we muſt accuſtom ourſelves to do nothing, will nothing, feel nothing, deſire nothing. When we have attained to this ſtate of happy inſenſibility, we have nothing more to do with virtue or vice, puniſhments or rewards, providence or the immortality of the ſoul. The whole of holineſs conſiſts in ceaſing to exiſt, in being confounded with nothing; the nearer man approaches to the nature of a ſtone or log, the nearer he is to perfection; in a word, it is in indolence and immobility, in the ceſſation of all deſires, and bodily motion, in the annihilation and ſuſpenſion of all the faculties both of body and ſoul, that all virtue and happineſs conſiſt. The moment that man arrives at this degree of perfection, he has no longer occaſion to dread changes, futurity, or tranſmigrations, becauſe he hath ceaſed to exiſt, and is become perfectly like the god *Fo*.

Can any one believe that a philoſophy ſo extravagant and abſurd would have found partiſans in China! The emperor *Kao-tſong*, however,

ever, became ſo much infatuated with it, that he abdicated the throne, in order that he might be more at liberty to indulge himſelf in the practice of this extravagant doctrine, which entirely deſtroys morality, ſubverts ſociety, and tends to annihilate that reciprocal relation which unites men together.

The external doctrine, which is better ſuited to the comprehenſion of the vulgar, has, on that account, gained more followers. The following are the maxims and tenets preached up by the bonzes who profeſs this doctrine. They admit the diſtinction between good and evil; and they declare, that, after death, rewards will be beſtowed on the good, and puniſhments inflicted on the wicked, in places deſtined for the ſouls of each. They ſay, the god *Fo* came upon earth, to ſave mankind, and to bring back to the paths of ſalvation thoſe who have ſtrayed; that it is by him their ſins are expiated, and that he alone can procure them a happy regeneration in the life to come. They enjoin the ſtrict obſervance of five precepts: the firſt forbids the killing of any living creature, of whatever nature it may be; the ſecond, the taking away of the goods of another; the third forbids men to pollute themſelves by uncleanneſs;

neſs; the fourth, to lie; and the fifth, to drink wine. They, above all, recommend the practice of certain acts of mercy; ſuch as, to treat their bonzes well, to build monaſteries and temples for them, and to ſupply them with every thing neceſſary, in order that they may be able, by the aſſiſtance of their prayers, and the penance which they impoſe, to merit forgiveneſs, and the remiſſion of all their ſins. 'At the funeral 'of your parents, burn,' ſay they, 'paper gilt 'with gold or ſilver, dreſſes and ſilk ſtuffs: 'theſe ſubſtances will be changed into real gold 'and ſilver, and ſuperb veſtments, in the other 'world; and all theſe riches will be faithfully 'tranſmitted to your fathers. Wo unto you, if 'ye do not obey theſe holy precepts! your 'ſouls will be delivered over, after death, to 'the ſevereſt torments, and ſubjected to the 'moſt diſguſting changes. Ye ſhall revive in 'the form of dogs, rats, ſerpents, horſes and 'mules; and ye ſhall be for ever expoſed to the 'moſt diſmal and wretched tranſmigrations.'

One can ſcarcely conceive how great an impreſſion theſe threats and denunciations reſpecting futurity, make upon the minds of the credulous Chineſe: we may, however, form ſome notion of it by the following relation, taken from

from F. le Comte's Memoirs. 'I remember,' ſays he, 'that, being in the province of *Chan-ſi*, I was 'one day ſent for to adminiſter baptiſm to a ſick 'man, ſeventy years of age, who lived on a 'ſmall penſion, which he received from the 'emperor. As ſoon as I entered his chamber— "How much I am obliged to you, my good "father," ſaid he; "you are going to de- "liver me from the greateſt miſery."—"Bap- "tiſm," replied I, "delivers not only from "hell, but it conducts alſo to a ſtate of eter- "nal bliſs. How happy you will be to enjoy "God for ever in the regions above!"—"I do "not well underſtand what you ſay," rejoined 'the ſick man, "and perhaps I have explained "myſelf badly. You muſt know, my good fa- "ther, that, for a long time, I have ſubſiſted on "the emperor's beneficence. The bonzes, per- "fectly informed of whatever paſſes in the "other world, have aſſured me, that, out of "gratitude, I ſhall be obliged to ſerve him; "and that my ſoul will infallibly paſs into one "of his poſt-horſes, to convey his diſpatches "from court to the provinces. On that ac- "count, they exhort me to diſcharge my duty "faithfully, after I ſhall have taken poſſeſſion "of my new reſidence, and neither to ſtumble,

" nor to kick, bite or wound any one.—*Make*
" *diſpatch*, ſay they to me; *eat little, and be*
" *patient: by ſuch a conduct, you will move the*
" *compaſſion of the gods, who, of a good animal,*
" *make ſometimes a man of quality, or a great*
" *mandarin.* I confeſs to you, father, that this
" change makes me ſhudder; and I cannot
" think of it without trembling: it neverthe-
" leſs haunts me all the night long; and I often
" imagine, in my ſleep, that I am already in
" the harneſs, and ready to ſtart on the firſt
" ſmack of the poſtilion's whip. I awake all in
" a ſweat, and half frantic, not knowing whe-
" ther I am ſtill a man, or metamorphoſed
" into a horſe. But, alas! what will become of
" me, when my dreams are changed to reality?
" Hear, then, worthy father, the reſolution I
" have formed: I have been told, that thoſe
" who profeſs your religion, are not ſubjected
" to theſe miſeries; that thoſe who are once
" men, always retain their figure; and that
" they find themſelves the ſame in the other
" world as they were in this. Receive me,
" therefore, among you. I well know it is an
" arduous taſk, to obſerve all the precepts of
" your religion; but, were it ſtill more difficult,
" I am ready to embrace it; and, let it coſt
" what

" what it may, *I had much rather be a Chriſtian* " *than a beaſt.*"

'This diſcourſe, and the preſent ſtate of the 'poor man, excited my compaſſion; but, re-'flecting afterwards, that God even employs 'ſimplicity and ignorance to conduct men to 'truth, I thence took occaſion to undeceive 'him reſpecting his errors, and to put him in 'the road to happineſs. I employed a long 'time in giving him inſtruction: he at length 'believed; and I had the conſolation of ſeeing 'him die, not only with the moſt rational ſen-'timents of religion, but with all the marks of 'a good Chriſtian.'

Although the ſuperſtition of the Chineſe has multiplied, without end, the number of their idols; and though each family is particularly ſolicitous to honour thoſe which it has choſen and adopted, it does not appear, that the people always entertain a ſincere reſpect for theſe pretended deities. It often happens, that they are abandoned and neglected, as gods without power, when they are too ſlow in granting thoſe favours which are requeſted from them: in ſuch caſes, the patience of their votaries becomes exhauſted, and they carry their offerings ſomewhere elſe: others, leſs moderate, treat

them with the greateſt contempt, kick them about, and load them with abuſive language.—*Thou dog of a ſpirit*, ſay they, *we lodge thee in a commodious temple*; *thou art well gilt, well fed, and thou receiveſt abundance of incenſe*; *and yet, after all the care beſtowed upon thee, thou art ungrateful enough to refuſe us even things neceſſary.* They then tie the idol with cords, drag it through the kennels, and beſpatter it with filth and naſtineſs, to puniſh it for all the perfume which they have uſeleſsly waſted upon it. If, during this ſcene of folly, theſe frantic devotees ſhould happen to obtain what they wiſh for, they carry back the image, with great ceremony, to its niche, after having carefully waſhed and wiped it: they even proſtrate themſelves before it, and make different excuſes for treating it with ſo little reſpect. *Indeed*, ſay they, *we were too raſh*; *but, after all, waſt not thou in the wrong, to be ſo obdurate? Why ſhouldſt thou ſuffer thyſelf to be beaten, without neceſſity? Would it have coſt thee more to grant our requeſts with a good grace? But, what is done, is done: let us think no more of it. We ſhall gild thee again, provided thou wilt forget what is paſt.*

A ludicrous circumſtance, which happened in the province of *Nan-king*, at the time F. Le Comte

Comte reſided there, is a farther proof of the little reſpect which the Chineſe ſometimes entertain for their gods. A certain man, whoſe only daughter lay dangerouſly ſick, after having, in vain, tried the art of the phyſicians, reſolved to implore the aſſiſtance of the gods.—Prayers, offerings, alms, ſacrifices, all were employed to obtain the wiſhed-for cure. The bonzes, who fattened on theſe gifts, promiſed it, on the faith of an idol, the power of which they ſo much extolled. The girl, however, died; and the father, in the exceſs of his grief, reſolved to be revenged, and to accuſe the idol, with all the ſolemnity of form: for which purpoſe, he laid his complaint, in writing, before the judge of the place. After having repreſented, in the livelieſt terms, the deceitful conduct of the unjuſt divinity, he affirmed, that exemplary puniſhment ought to be inflicted upon it, for having broken its word.—'If the '*ſpirit* had power to cure my daughter,' added he, 'it was guilty of a groſs fraud, in taking 'my money, and ſuffering my daughter to die. 'If it had not power, why did it pretend to it? 'and by what right does it aſſume the character 'of a god? Is it for nothing, that we adore it, 'and that all the province offers it ſacrifice?'

In ſhort, he concluded, that, whether it was want of power, or malice in the idol, its temple ſhould be raſed, its miniſters baniſhed with diſgrace, and itſelf puniſhed in its own perſon.

The judge conſidered the affair as important, and referred it to the governor, who, unwilling to have any thing to do with the gods, begged the viceroy to examine it. The latter, after having heard the bonzes, who appeared much alarmed, called the complainant, and adviſed him to drop his ſuit. 'You are not prudent,' ſaid he, 'to quarrel with this kind of *ſpirits*: 'they are naturally malicious; and I am afraid 'they will ſerve you ſome diſagreeable trick. 'Believe me, you had much better liſten to the 'propoſals of accommodation which the bonzes 'will make you on their part. They have 'aſſured me, that the idol, on its ſide, will 'hearken to reaſon, provided you, on the other 'hand, do not puſh things to the utmoſt ex-'tremity.'

The man, oppreſſed with grief for the loſs of his daughter, perſiſted in his reſolution, and proteſted, that he would rather periſh, than relax in his requeſt. 'I am determined, my lord,' ſaid he. 'The idol imagined, that it might com-'mit, with impunity, every kind of injuſtice

'and

'and that no one would have courage to attack
'it; but in this it was miſtaken; and we ſhall
'ſoon ſee which of us two is the moſt malicious
'and obſtinate.'

The viceroy, finding that he could not prevail on him to give up his point, ordered preparation to be made for trial; but, at the ſame time, gave information to the ſupreme council at *Pe-king*, before which the affair was carried, and where the parties, ſome time after, appeared. The idol did not want partiſans among the lawyers; thoſe to whom the bonzes offered money to defend it, found its right inconteſtable, and ſpoke with ſo much warmth in its favour, that the god, in perſon, could not have pleaded better: but they had to do with a man of ſtill greater penetration and ſhrewdneſs, who had prudently taken the precaution of ſupporting his proofs by a large ſum of money, which he employed, in order to make his caſe clearer to the judges, perſuaded that the devil would be very cunning, if he could withſtand ſuch a weighty argument. In ſhort, after ſeveral pleadings, he completely gained his proceſs. The idol was condemned to perpetual baniſhment, as uſeleſs in the empire; its temple was raſed;

and the bonzes, who repreſented its perſon, were puniſhed in an exemplary manner.

The ſuperſtitious credulity of the people is carefully kept up by the exhortations of theſe bonzes, who are generally men without character, brought up, from their infancy, in effeminacy, luxury and idleneſs, and who, having an averſion to labour, for the moſt part, devote themſelves to that kind of life, merely for the ſake of a ſubſiſtence. There is no artifice, therefore, which they do not employ, to extort preſents from the ſuperſtitious adorers of *Fo*. The tricks practiſed by theſe pious ſharpers, often furniſh ſubjects for converſation in China. The following, which we have borrowed from the *New Memoirs reſpecting the Preſent State of China*, will, no doubt, divert our readers.

Two of theſe bonzes, who were ſtrolling through the country, perceived, in the yard of a rich peaſant, two or three large ducks. They immediately proſtrated themſelves before the gate, and began to groan and weep bitterly. The farmer's wife, who ſaw them from her chamber, immediately came forth, to inquire into the cauſe of their grief. 'We know,' ſaid they, 'that the ſouls of our fathers have paſſed

'into

'into the bodies of theſe animals; and the 'dread and apprehenſions we entertain of your 'putting them to death, will infallibly deprive 'us of our lives.'—'It is true,' ſaid the peaſant, 'that we have reſolved to ſell them; but, ſince 'they are your fathers, I promiſe to preſerve 'them.' This was not what the bonzes wanted. 'Alas!' ſaid they, 'your huſband, perhaps, will 'not have ſo much charity; and you may reſt 'aſſured, that we ſhall die, if any accident be-'fals them.' At length, after a long converſation, the good woman was ſo affected by their apparent grief, that ſhe entruſted them with the ducks, in order that, by feeding them for ſome time, it might alleviate their diſtreſs, and afford them conſolation. They received them with reſpect, after having proſtrated themſelves twenty times before them.—But, the very ſame evening, they put their pretended fathers on the ſpit, and, together with their brotherhood, made a hearty meal of them.

Theſe bonzes are perfectly acquainted with all the reſources of hypocriſy; they cunningly embrace every proper occaſion for cringing and fawning, and they affect a meekneſs and modeſt civility, which at firſt deceives people, and prepoſſeſſes them in their favour. One would take

take them for as many ſaints, eſpecially when, to this hypocritical outſide, they join rigorous faſting, frequent watchings, and long prayers before the altars of *Fo*. When they cannot obtain gifts by cunning and addreſs, they endeavour to procure them by exciting compaſſion, and by ſubmitting to the ſevereſt penances, and practiſing the moſt rigorous auſterities.—They may be often ſeen in the ſquares, and other public places, exhibiting themſelves as frightful ſpectacles of mortification. Some of them drag, with great pain, along the ſtreets, large chains, thirty feet in length, which are faſtened round their necks and legs; ſome mangle their bodies, and make them appear all over blood, by flaſhing their fleſh with a hard flint; and others carry burning coals upon the tops of their heads, which are quite naked. In this ſituation, they ſtop at the doors of people's houſes. 'You ſee,' ſay they, 'what we ſuffer, 'that we may expiate your ſins—can you be 'ſo hard-hearted, as to refuſe us a ſmall alms?'

One of the moſt extraordinary penances we read of, is that mentioned by Father Le Comte, in his Memoirs, of which he himſelf was an eye-witneſs, and which he relates in the following words: 'I met, one day, in the middle

'of

'of a village, a young, handſome bonze, whoſe 'mild and modeſt deportment, when he aſked 'for alms, ſeemed well calculated to enſure 'him ſucceſs. He was ſtanding erect in a kind 'of narrow chair, the inſide of which was ſtuck 'full of ſharp ſpikes, placed very cloſe one to 'another, in ſuch a manner, that he could not 'enjoy the leaſt reſt, without being wounded. 'Two men, hired for the purpoſe, tranſported 'him ſlowly from houſe to houſe, where he 'begged people to have compaſſion upon him. "I have ſhut myſelf up in this chair," ſaid he, "for the good of your ſouls, reſolved never to "quit it, until you have purchaſed all theſe "nails." [Their number exceeded two thou-'ſand.] "Each nail is worth five-pence; but "there is none of them which will not prove "a ſource of many bleſſings to you and your "families. If you purchaſe one, you will per-"form an act of heroic virtue; and the alms "you beſtow, will not be given to the bonzes, "to whom you may otherwiſe ſhew your cha-"rity, but to the god *Fo*, in honour of whom "we are building a temple."

'I at that time happened to be paſſing by; 'the bonze ſaw me, and paid me the ſame 'compliment as he did to the reſt. I told him,

'that

'that he was much in the wrong, to torment 'himſelf ſo uſeleſsly in this world; and I ad- 'viſed him to come forth from his priſon, to 'go to the temple of the true God, in order to 'be inſtructed in celeſtial truths, and to ſubmit 'to a penance much leſs ſevere, but far more 'ſalutary and effectual. He replied, mildly, and 'with great coolneſs, that he was much obliged 'to me, for my advice, but would be more ſo, 'if I would purchaſe a dozen of his nails, 'which would aſſuredly procure me a pleaſant 'and ſafe journey. "Hold," ſaid he, turning 'on one ſide, "take theſe; on the faith of a "bonze, they are the beſt in my chair, becauſe "they hurt me more than the reſt: they are, "however, all of the ſame price." He uttered 'theſe words with an air and action which, on 'any other occaſion, would have provoked me 'to laughter; but his ignorance moved my 'pity; and I was ſincerely grieved to ſee this 'wretched captive of the devil, ſuffering more 'to deſtroy his ſoul, than a Chriſtian is obliged 'to endure to be ſaved."

All the bonzes are not ſo penitent; for a great many of them renounce theſe painful means of procuring alms. To attain to the ſame end, others commit a thouſand abominations

in private, and even ſometimes murder. 'Some 'years ago,' ſays F. Le Comte, 'the governor of 'a city, paſſing along the highway, with his or-'dinary train, ſaw a large crowd of people aſ-'ſembled together; and, being deſirous to learn 'the cauſe of ſo great a concourſe, had the cu-'rioſity to approach them. He found that the 'bonzes were celebrating an extraordinary 'feſtival. They had conſtructed, on a large 'theatre, a very high machine, at the top of 'which, a young man put forth his head above 'a ſmall baluſtrade that ran quite round it. 'His arms, and the reſt of his body, were en-'tirely concealed; and he had nothing free but 'his eyes, which he rolled about in a very wild 'manner. A little lower on the theatre, ap-'peared an old bonze, who was explaining to 'the people the ſacrifice which that pious 'young man had reſolved to make of his life, 'by throwing himſelf into a deep rivulet, 'which ran along by the ſide of the highway. "He will not die," ſaid he, "becauſe he muſt "be received, at the bottom of the waters, by "the charitable ſpirits, which will haſten to "give him the moſt friendly reception. In "ſhort, it will be the greateſt happineſs that "can befal him: a hundred other perſons of-

"fered

" fered to ſupply his place; but his zeal, piety,
" and virtues, have juſtly entitled him to the
" preference." The mandarin, after having
' heard this harangue, ſaid the young man
' ſhewed great courage; but he was much ſur-
' priſed, that he himſelf did not explain the
' motives of the ſacrifice, and the cauſe of his
' adopting ſuch a reſolution. " Let him come
" down," added he, " in order that we may
" converſe a little with him." The old bonze,
' frightened at this order, immediately oppoſed
' it, and proteſted, that all would be loſt, if the
' victim only opened his mouth; and that he
' could not anſwer for the miſchief that might
' thence ariſe to the province. " The evil you
" fear," ſaid the mandarin, " I ſhall take upon
" myſelf;" and at the ſame time ordered the
' young man to come down: but all the reply
' he made to theſe orders, was, by frightful
' looks, and a wild and irregular movement of
' his eyes, which ſeemed ready to ſtart out of
' his head. " Behold theſe looks, and that
" agitation," ſaid the bonze; " and judge, by
" ſuch ſigns, of the injury you do him; he is
" about to fall a prey to deſpair; and if you
" perſiſt, you will make him expire with grief."
' The mandarin, who continued firm to his pur-
' poſe,

'poſe, bid his attendants mount the theatre,
'and bring down the unhappy wretch by force.
'They immediately obeyed, and found him
'cloſely bound and gagged. As ſoon as his
'cords were looſed, and when he was in a con-
'dition to ſpeak, he cried out, with all his
'might—"Ah, my lord! grant me vengeance
"on theſe aſſaſſins, who intended to drown
"me. I am a bachelor, going to court, to aſſiſt
"at the ordinary examinations. Theſe bonzes
"arreſted me yeſterday, by force; and this
"morning, before break of day, they bound
"me to that machine, in ſuch a manner, that
"I could neither move, nor utter the leaſt com-
"plaint, determined to throw me into the
"water in the evening, and to perform their
"abominable myſteries, at the expence of my
"life." As ſoon as he began to ſpeak, the
'bonzes betook themſelves to flight; but the
'officers of juſtice, who always make part of
'a governor's train, ſoon ſeized ſome of them.
'Their chief himſelf was thrown into the ri-
'vulet, and drowned: the reſt were conducted
'to priſon, and afterwards puniſhed according
'to their deſerts.

A letter of Father *Laureati*, an Italian Je-ſuit, furniſhes us with an anecdote of a dif-

ferent

ferent kind: it enables us to form ſome notion of the voluptuous manners of theſe bonzes, and of the ſecret profligacy of their lives.—Near the city of *Fou-tcheou*, there was formerly a famous pagoda, inhabited by the moſt diſtinguiſhed bonzes of the province. The daughter of a Chineſe doctor, who was going to her father's country-houſe, carried, according to cuſtom, in a covered chair, and accompanied by two female attendants, had the curioſity to enter this temple, and ſent to beg of the bonzes, that they would retire, until ſhe had ſaid her prayers. The principal bonze, deſirous of ſeeing this young female, concealed himſelf behind the altar. He had no ſooner beheld her, than he was ſmitten with her charms; and he became ſo deſperately in love, that every appearance of danger vaniſhed before his heated imagination; he even conceived, that it would be very eaſy to carry off a feeble virgin, ſo badly attended. This ſcheme was immediately put in execution. He ordered ſome other bonzes, his confidants, to ſeize the two attendants; and he forced the young woman to ſatisfy his brutal deſires, ſpite of all her cries and tears.

The father did not long remain ignorant of the cauſe of his daughter's abſence: he knew ſhe

ſhe had entered the pagoda, and that ſhe had then diſappeared; he required, therefore, that ſhe ſhould be reſtored. The bonzes replied, it was true, ſhe had viſited their temple; but ſhe had departed thence, after having ſaid her prayers. The doctor, who had been educated with ſentiments of the utmoſt contempt for the bonzes, as almoſt all the literati are, applied to the Tartar general of the province, and demanded juſtice againſt the raviſhers of his daughter. The bonzes, who vainly imagined that theſe two people would give implicit belief to any tale, however improbable, which they might invent, informed them, in a very myſterious manner, that the god *Fo*, having become enamoured of the young beauty, had carried her away. The deceitful bonze who had committed the crime, then endeavoured, by a pathetic harangue, to convince the doctor, how much honoured he and his family were by *Fo*, who had judged his daughter worthy of his company and love. But the Tartar general had too much good ſenſe to give credit to theſe fables: he reſolved to ſearch the pagoda; and while he was prying into every corner, and examining all its receſſes, he heard ſome confuſed cries, which ſeemed to proceed from the bottom

of a rock; he immediately advanced towards the place, and perceived an iron gate, which ſhut the entrance of a grotto. Having ordered it to be broke open, he deſcended into a ſubterranean apartment, where he found the daughter of the doctor, and above twenty other females, who had been confined in that diſmal abode. The general, after having releaſed them, ſet fire to the four corners of the edifice, and deſtroyed, in the ſame flames, the temple, altars and gods, together with their infamous miniſters.

Notwithſtanding that infatuation which, for the moſt part, induces the vulgar to ſupport popular ſuperſtitions, the condition of a bonze is generally deſpiſed in China. The greater part of theſe fanatical impoſtors are ſprung from the dregs of the people. To recruit and perpetuate their ſect, they purchaſe young children, whom they early initiate in all their myſteries, and to whom they reveal every trick and deception which may render their profeſſion profitable: theſe afterwards ſucceed them, and carefully tranſmit their art and knowledge to other young bonzes, whom they educate in the like manner. They are, in general, very ignorant; and the greater part of them would find themſelves much embarraſſed, were they required to give

give an exact account of the true doctrine of their ſect.

Though they are not ſubject to a regular hierarchy, they acknowledge ſuperiors among them, whom they call *ta-ho-chang*, or grand bonzes. This rank ſecures to thoſe who have attained to it, particular diſtinction, and the firſt place in all religious aſſemblies at which they may be preſent. There are bonzes of all conditions; ſome deſtined only for collecting alms; others, better ſkilled in the art of ſpeaking, and who have acquired ſome knowledge of the Chineſe literature, are commiſſioned to viſit the literati, and to inſinuate themſelves into the houſes of the great; old men, rendered venerable by length of years, and by a compoſed and grave deportment, are employed to exerciſe their talents among the female ſex: they preſide in all their aſſemblies, which, though not common, are, however, held in ſeveral of the provinces.

Theſe religious clubs are very lucrative to the bonzes. They are generally compoſed of fifteen, twenty or thirty ladies, the greater part of whom are of ſome rank, and advanced in life, or rich widows. One of them is elected ſuperior, for the ſpace of a year; at her houſe

all the aſſemblies are held; and all contribute towards the expence occaſioned by ornamenting their oratory, by the celebration of certain feſtivals, and the aſſiſtance of the bonzes.

When no extraordinary buſineſs is to be tranſacted in theſe aſſemblies, a bonze is called, who is almoſt always venerable, on account of his age. He enters the chapel, where all the female devotees are aſſembled, and ſings ſome anthems to the god *Fo*. At length, after having, for ſome time, repeated, *O-mi-to*, *Fo!* and after being ſtunned with the tinkling noiſe and din of ſeveral ſmall kettles, upon which they beat, they place themſelves at table; and mirth and a good repaſt terminate the exerciſes of this noiſy devotion. Feſtivals of this kind are, however, only common ceremonies.

On days of greater ſolemnity, they adorn their place of worſhip with ſeveral idols; the bonzes alſo ornament it with a great number of paintings, in which are repreſented, under a hundred different forms, the various puniſhments inflicted on the wicked in hell. A grand bonze is invited, who repairs thither, attended by his whole train of inferior miniſters. The prayers and feaſting continue ſeven days. One of the moſt important cares which employ the aſſembly

aſſembly during theſe ſeven days, is, to prepare and conſecrate treaſures for the other world. Their manner of proceeding in this myſterious operation is as follows.—They begin by conſtructing a ſmall edifice of gilt or painted paper. This work is executed according to all the rules of the Chineſe architecture, and is ſupplied with every utenſil, piece of furniture and conveniency that are to be found in the houſes of the great. This little palace is filled with a great number of boxes, painted and varniſhed, in which they depoſit ingots of gold and ſilver; that is to ſay, ſmall bits of gilt paper. An hundred of theſe ſmall boxes are deſtined for the purpoſe of redeeming the ſoul of ſome deceaſed perſon, either male or female, from the dreadful puniſhments to which the inexorable king of hell condemns thoſe who have no treaſures to preſent to him. Twenty of theſe boxes are alſo laid in reſerve, to gain over the members who compoſe the tribunal of the terrible prince of darkneſs. The houſe, its furniture, and the riches it contains, are all appropriated each to a particular uſe. The whole is intended to ſerve them as a lodging in the other world, and to enable them to procure an eſtabliſhment there, by the acquiſition of ſome important office.

The whole of the riches depoſited in theſe ſmall boxes are put under the ſecurity of a paper padlock. The ſmall palace is afterwards ſhut, and the key is carefully laid up in a ſafe place. When the perſon who has ſupplied the expence neceſſary for the conſtruction of this palace happens to die, the whole is burnt, in great ceremony: with the key of the houſe are burnt thoſe of the ſmall coffers alſo, in order that the ſoul may take out all the treaſures, which are no longer plain paper, but become metamorphoſed into ſolid ingots of pure gold and ſilver.

There is no fixed day or ſeaſon for the celebration of theſe feſtivals: they depend intirely on the will of thoſe by whom the bonzes are invited. Theſe prieſts never refuſe an invitation; and ſeldom is there found any want of them at the place appointed: but they are not ſatisfied with paper-money—they always require ſomething more ſubſtantial.

Men, alſo united by certain acts of devotion, in like manner, hold particular aſſemblies. The beſt known of this kind of ſocieties is that of thoſe called *Faſters*, *Tchang-tchai:* they are under the direction of a ſuperior, who has generally a great number of diſciples, named *tou-ti*, ſubordinate to him. Theſe give to their maſter the name of

of *ſſeë-fou*, which ſignifies *father-doctor*. Little induſtry, and ſtill leſs reputation for knowledge or piety, is neceſſary to arrive at this office.—Has any one the talent of explaining a manuſcript, difficult to be decyphered, and which has been preſerved in a family for many generations, or the ſecret of offering up myſterious prayers, by the means of which, effects may be produced that have the appearance of prodigy—nothing more is requiſite to raiſe to the dignity of *ſſee-fou*, and to attract a numerous crowd of followers. When the chief of theſe *Faſters* is about to hold an aſſembly, all his diſciples are ordered to repair to the place appointed for the purpoſe; and none of them muſt be abſent on any account whatever. A ſeat is placed for the ſuperior at the bottom of the hall; all the brotherhood, as they enter, proſtrate themſelves at his feet, and afterwards file off, in two lines, to the right and left, in which ſituation they remain. When the aſſembly is full, each recites his own private prayers; after which, they place themſelves at table.

Theſe Chineſe *Faſters* are not, as perhaps may be imagined in Europe, people devoted to abſtinence, who refrain, for a certain ſpace of time, from taking any kind of nourihment.—

Their faſting conſiſts only in their renouncing, during life, the uſe of fleſh, fiſh, wine, onions, garlick, and of all heating aliments; but they reſerve to themſelves the liberty of eating as much as they pleaſe, and at every hour of the day. It may be eaſily perceived, that any interdiction of this kind cannot be very mortifying in China, where the people, for the moſt part, are accuſtomed to live on herbs and rice only. Beſides, the profeſſion of *Faſter* is very lucrative to the maſter: all the diſciples, whenever they aſſemble, are obliged to give a tribute to the *father-doctor*; and all theſe ſums, when united, form, every year, a pretty conſiderable revenue.

Pilgrimages, and places which give riſe to them, are not wanting in China. On certain mountains, in every province, there are temples, more or leſs reverenced, to which prodigious numbers of ſuperſtitious votaries repair, and many of them from remote places. It is only by dragging themſelves piouſly along, on their bended knees, that the pilgrims can climb theſe ſacred mountains. Thoſe who are prevented by age, infirmities, or urgent buſineſs, to join theſe devout caravans, commiſſion ſome of their friends to bring them a large leaf, filled with

with characters, and ſtamped by the bonzes in a particular corner. The centre of this leaf is occupied by the image of the god *Fo*. On the veſtments of the god, and around his figure, are traced out a multitude of circles, intended for the following purpoſe.—The devotees of the god, whether male or female, wear, hanging from their necks, or around their arms, a kind of chaplet, compoſed of an hundred beads of moderate ſize, divided by eight, which are much larger: a bead, ſtill bigger, in form of a ſmall gourd, ornaments the top of the chaplet. Theſe beads they roll between their fingers, pronouncing the myſterious words, *O-mi-to, Fo!* and each of theſe invocations is accompanied by a genuflection. When they have completed the number of an hundred, equal to that of the beads, they mark, with a red ſtroke, one of the circles which ſurround the figure of the god *Fo* on the leaf ſtamped by the bonzes. This leaf becomes the regiſter of all the prayers which they have repeated in the courſe of their lives. To verify its authenticity, the bonzes are, from time to time, invited to their houſes, where they atteſt the number of circles, marked with red ſtrokes, and imprint their ſeals on the leaf. When any of them dies, this valuable memorial

memorial is carried at the funeral, with the greateſt ſolemnity, and depoſited in a ſmall box, cloſely ſhut, and ſealed: this is what they call *lou-in*, or a paſſport for the other world; and it coſts a large ſum of money to have all theſe formalities obſerved; but people ſeldom think of calculating expence, when they are deſirous of enſuring themſelves ſucceſs in ſo dangerous a journey.

When we conſider how much it is the intereſt of the bonzes to captivate the minds, and gain the confidence of the Chineſe, it will not appear ſurpriſing that they ſhould be inimical to the progreſs of the Chriſtian religion, and animated with the ſpirit of perſecution againſt the European miſſionaries. To render them odious, there is no calumny, no imputation, however abſurd, which they do not employ. Sometimes they ſay, that theſe ſtrangers have introduced themſelves into China only for the purpoſe of invading it; that the new doctrine they preach is calculated to procure followers, and a number of partiſans, ſufficient to ſecond their efforts when European troops and fleets ſhall be ready to attack them; ſometimes, that they perſuade people to embrace their doctrine only by the help of ſorcery; and that they gain converts,

converts, and render their diſciples ſo much attached to them, merely by laviſhing gold and ſilver, which they have in abundance, becauſe they poſſeſs the ſecret of imitating and counterfeiting theſe precious metals. They aſſure ſome, that the miſſionaries pluck out the eyes of their proſelytes, in order to conſtruct teleſcopes, with which they obſerve the ſtars; to others, they affirm, that they have come to China to recruit ſouls, of which there is great ſcarcity in Europe; that they cannot eſcape from them, when they have once embraced their tenets, and that, by means of certain inchantments, they compel all theſe poor ſouls to paſs into Europe. *Theſe*, ſay they, *are the ſtrange misfortunes to which your imprudence expoſes you.* If theſe extravagant imputations make impreſſion on the minds of the vulgar, they, however, have no effect on the literati and people of credit: they only add, if poſſible, to that contempt which they already entertain for the bonzes.

CHAP.

CHAP. VI.

OTHER CHINESE SUPERSTITIONS.

THE little knowledge which the Chineſe have of experimental philoſophy, and of the effects that may be produced by nature, contributes much to preſerve their ſuperſtitious credulity, and greatly facilitates the deceptions of theſe impoſtors. The half-learned, females, and almoſt every individual among the lower claſſes, never ſee any unexpected or extraordinary event, without attributing it to the ſecret influence of ſome evil genius. Every one creates a being of this kind to himſelf, in the folly of his own imagination; one places it in ſome idol; another, in an old oak; a third, in a certain lofty mountain; and a fourth, in the body of an enormous dragon, which inhabits the bottom of the ſea: there are no ſacrifices ſo abſurd, or whimſical, which they do not invent, to appeaſe this malicious demon. Others entertain quite different notions reſpecting theſe miſchievous ſpirits: according to them, they are the ſouls, or rather the purified and aërial ſubſtance of animals, ſuch as foxes,

cats,

cats, apes, tortoiſes, frogs, &c. They affirm, that theſe animals, after having lived a certain number of years, have the power of diveſting themſelves of all the groſs and earthy particles which entered into their compoſition: they then become pure eſſences, and take delight in tormenting men and women, in diſconcerting their projects, and expoſing them to different diſeaſes. For this reaſon, when they fall ſick, they conſult no other phyſicians but the *Tao-ſſé*: they alone are ſent for to viſit them; and, as ſoon as they arrive, the whole houſe reſounds with the frightful din and noiſe which theſe prieſts make, in order to baniſh the malignant ſpirits that perſecute and haraſs their patients.

There are three other ſuperſtitious practices to which the Chineſe are alſo much addicted. The firſt is what they call *ſouan-ming, to calculate one's deſtiny*. Every city of China is filled with fortune-tellers: theſe generally are blind people, who play on a kind of lute, and who go about, from houſe to houſe, offering to tell fortunes, for a ſmall piece of money. The ſcientific jargon which they affect to uſe, eaſily impoſes on ignorant credulity; and their hearers cannot help admiring the abundance of inferences which they draw from the combination

tion and poſition of certain ſtars, and from the year, month and day of their birth. Sometimes they foretel the general calamities with which they are threatened; but oftener they feed them with hopes of honours, riches gained by commerce, or great ſucceſs in their literary purſuits; and they point out the cauſe of diſeaſes, which they almoſt always attribute to ſome offended deity. The remedies they preſcribe, the ſpeedy efficacy of which they always warrant, conſiſt in appeaſing certain evil genii, by ſacrifices, and by the prayers of ſome bonze. If, by any fortuitous concurrence of circumſtances, their predictions happen to be verified, their reputation is eſtabliſhed; but if the event proves them to be falſe, no reflections are thrown out againſt the art; and thoſe who have been deceived, are contented with only ſaying, *This man did not know his buſineſs.*

The ſecond ſuperſtitious practice is that of conſulting oracles, called, by the Chineſe, *pa-coua*, or *ta-coua*. This may be done ſeveral different ways. The commoneſt, is, to burn perfumes before an idol, and to beat the earth ſeveral times with the forehead. Upon the altar which ſupports this idol, there is always a kind of horn, filled with ſmall flat ſticks, about half a foot

a foot in length, upon which are traced a variety of unintelligible characters. Each of theſe ſmall ſticks conceals an anſwer. After a great many proſtrations, and other preliminary ceremonies, the perſon who conſults, lets fall, at random, one of theſe ſmall ſticks, the inſcription of which is explained by the bonze who accompanies him. When no bonze is preſent, they have recourſe to a paper fixed up to the wall of the pagoda, to diſcover the enigmatical meaning of the word. This manner of conſulting is very common in China: many people never omit it when they are about to undertake a journey, to buy or ſell, to commence a lawſuit, or to enter into the married ſtate: they would conſider themſelves deficient in prudence, did they not do their utmoſt endeavour to get an inſight into futurity.

The *ſong-choui* is another Chineſe ſuperſtition, and one of the moſt extravagant that the human mind is capable of inventing. By this word, which ſignifies *wind* and *water*, they mean the lucky or unlucky ſituation of a houſe, burying-place, or of any edifice whatever. If, cloſe to the houſe of a Chineſe, an imprudent neighbour has conſtructed another, which is not built upon the ſame plan; if the angle formed by

by its roof, ſtands in ſuch a direction, that it flanks the wall or roof of the former houſe, this is enough to occaſion utter ruin and deſtruction: the proprietor, ever after, lives in terror; and he imagines, that he and all his poſterity will be continually expoſed to the malign influence of that unlucky angle. The erection of the new building becomes the epocha of an implacable hatred between the two families, and often gives riſe to a law-ſuit, which furniſhes matter of diſcuſſion for ſome of the ſuperior tribunals. When a judicial proceſs hath been attended with no ſucceſs, no other reſource remains to the unfortunate proprietor, but to raiſe on the middle of his roof an enormous monſter, or dragon, of baked earth. This monſter darts a look of fury on the fatal angle, and opens its frightful mouth, as if about to ſwallow up the unlucky *fong-choui*: the apprehenſions of the owner then begin to ſubſide, and tranquillity is, in ſome meaſure, reſtored to the family.

The governor of *Kien-tchang* purſued this method to ſecure himſelf from the Jeſuits church, which, being built on an eminence, overlooked his palace. He did not, however, depend entirely upon the good offices which he

he expected from this tutelary dragon; he, beſides, took the wiſe precaution of altering his principal apartments a little from their former poſition, and of raiſing, at the diſtance of two hundred paces from the church, a kind of large facade, three ſtories high, the better to break the influence of the *Tien-tchu-tang (of the temple of the Lord of Heaven).* It unluckily happened, that the death of the governor's ſucceſſor was attributed to this facade; the mandarin was attacked by a diſorder in his breaſt, which made him ſpit up thick phlegm, of a white colour; and, as it was ſuppoſed that this was occaſioned by the walls of the facade, which were exceedingly white, they were immediately daubed over with a kind of black paint, in hopes that they would then produce a quite different effect: the mandarin, however, died; and it was concluded, that the above uſeful precaution had been taken too late.

We ſhould never have done, were we to relate all the ſuperſtitious ideas of the Chineſe reſpecting the lucky and unlucky ſituation of houſes, the quarter which doors ought to front, and the plan and day proper for conſtructing the ſtoves in which they cook their rice. But the object on which they employ the greateſt

care to obtain a favourable *fong-choui*, is the choice of the ground and ſituation proper for a burying-place. Some quacks follow no other profeſſion than that of pointing out mountains, hills and other places which have an aſpect favourable for works of that kind. When a Chineſe is perſuaded of the truth of ſuch information, there is no ſum which he would not ſacrifice in order to obtain poſſeſſion of the fortunate ſpot. The greater part of the Chineſe are convinced, that all the happineſs and misfortunes of life depend upon the *fong-choui*. If this or that perſon is endowed with a greater ſhare of genius and abilities; if any one riſes rapidly to the degree of doctor; if he is promoted to the rank of a ſuperior mandarin; if he is bleſſed with a numerous progeny; or if he is leſs ſubject to ſevere maladies than others; and laſtly, if, in his commercial tranſactions, all his projects ſucceed, this, according to them, is not to be attributed to his knowledge, activity or honeſty, but only to a lucky *fong-choui*: it is becauſe his houſes and the burying-places of his anceſtors have a happy ſituation.

CHAP.

CHAP. VII.

JEWS ESTABLISHED IN CHINA.

THE diſcovery of a ſynagogue in an empire ſo remote, is a circumſtance too intereſting for us to omit. This Jewiſh colony appeared in China under the dynaſty of the *Han*, who began to reign in the year 206 before Chriſt. At preſent it is reduced to a ſmall number of families, who are eſtabliſhed only at *Cai-fong*, the capital of the province of *Honan*. As we are indebted to F. *Gozani*, a Jeſuit miſſionary, for the firſt knowledge of theſe Chineſe Jews, we ſhall give the hiſtory of their diſcovery in his own words.

'With regard to thoſe who are here called '*Tiao-kin-kiao*, it is two years ſince I went to 'ſee them, having imagined that they were 'Jews, and hoping to find the Old Teſtament 'among them: but, as I was entirely unac-'quainted with the Hebrew language, and as I 'found great difficulty in gratifying my cu-'rioſity, I abandoned my deſign, fearing that I 'ſhould not be able to ſucceed. However, 'ſince you teſtify ſo great a deſire that I ſhould

'inform myſelf reſpecting theſe people, I have 'employed the utmoſt care and attention to 'comply with your wiſhes.

'I began by ſhewing them every mark of 'friendſhip in my power: they made a ſuit-'able return, and were ſo polite as to wait 'upon me. I returned their viſit in their *lipaï-'fou*, or ſynagogue, where they were all aſſem-'bled. I had a long converſation with them; 'and they ſhewed me their inſcriptions; ſome 'of which are in Chineſe, and others in their 'own tongue. I ſaw alſo their *kim**, or reli-'gious books, and they ſuffered me to enter 'even the moſt ſecret place of their ſynagogue, 'to which they can have no acceſs themſelves. 'That place is reſerved for their *Cham-kiao*, 'that is to ſay, chief of the ſynagogue, who 'never approaches it, but with the moſt pro-'found reſpect.

'There were thirteen tabernacles placed 'upon tables, each of which was ſurrounded 'by ſmall curtains. The ſacred kim of Moſes '(the Pentateuch) was ſhut up in each of 'theſe tabernacles, twelve of which repre-

* We have preſerved F. *Gozani*'s orthography of the Chineſe words, which is not always the ſame as that of the late miſſionaries.

'ſented